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[No. 23 of 1908.]

## REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 6th June 1908.

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## I.—FOREIGN POLITICS.

IN discussing the possibility of the outbreak of a fresh Afghan War, the *Bangavasi* [Calcutta] of the 30th May writes :—

BANGAVASI.  
May 30th, 1908.

Causes of difference between the Government of India and the Amir of Afghanistan.

The Amir when he visited India year before last departed, to all appearances, as England's warm friend. If he is now about to fall out with Britain, it must be admitted that he has received ample provocation. The English Press has freely charged His Majesty with breaking faith with England, but has not England given ample cause for offence to His Majesty in her refusal to allow an Afghan Envoy to reside at the Court of St. James, to permit the Amir to visit England, to consult His Majesty over the Anglo-Russian Convention, and in her using the title of "His Highness" instead of "His Majesty" in that document, and to give Afghanistan a sea-port town in exchange for the right of constructing railways through the Afghan territory. If an Afghan War breaks out now, the prospects are most gloomy for Britain. The temper of the tribes on the North-West Frontier tribes is now such that their unanimous support of the Afghan cause may now be regarded as assured. Furthermore, if war breaks out, the Amir's assent to the Anglo-Russian Convention will probably become difficult to procure. Lastly, if England attacks Afghanistan, Russia may consider herself free from her vow of neutrality regarding that State.

## II.—HOME ADMINISTRATION.

## (a)—Police.

2. The *Jashar* [Jessore] of the 28th May gives an account of the recent disturbances at the Tilak village in Khulna,

JASHAR,  
May 28th, 1908.

The conflict between the Police and the Namasudras and Muham-medans in the Khulna district.

and points out the serious character of the affray between the Police on one side and the Namasudras and musalmans on the other. This incident seems to indicate which way the wind is blowing. Illiterate Maulvis and designing missionaries are at the root of these mischiefs.

3. The *Bihar Bandhu* [Bankipore] of the 30th May draws the attention

BIHAR BANDHU.  
May 30th, 1908.

Dacoities in Bhagalpur.

of the Government to several dacoities and assaults on women, resulting in the death of some of them, that have been committed on the Ghogha-Bounsi road during the last six or seven months, and to the necessity of establishing a police outpost between Jaikhunt and Ghogha and arranging for patrol of this section of the road by Police.

4. The *Birbhum Varta* [Suri] of the 30th May condemns the permission

BIRBHUM VARTA,  
May 30th, 1908.

Shooting birds at Brindaban.

granted to some Europeans to shoot birds at Brindaban, as it is against the orders of the Government to allow any shooting within that town. Besides, the act hurts the religious feelings of the Hindus. It seems that all laws and regulations are meant only for the natives, and white men are above them.

5. Praising the tact and ability shown by the Magistrate and the

KHULNAVASI,  
May 30th, 1908.

The Police and the Namasudras of Tilak (in Khulna).

District Superintendent of Police of Khulna in quelling the disturbances which took place at Tilak (in Khulna), the *Khulnavasi* [Khulna] of the 30th May writes that many innocent Namasudras are being arrested by the police on suspicion and are let off on their paying some gratification to the police. Some Brahmins and Kayasthas who have personal grudge against the Namasudras are availing themselves of this opportunity of prosecuting them. The paper, therefore, hopes that the just and kind-hearted Magistrate and the District Superintendent of Police will enquire into the matter.

6. The *Bankura Darpan* [Bankura] of the 1st June writes that a woman

BANKURA DARPAN,  
June 1st, 1908.

Alleged kidnapping of a woman by a coolie recruiter at Bankura.

named Sasi Kumari of Daltala, within the town of Bankura, has been decoyed by Navakumar, a coolie-recruiter, and sent to the Tezpur Phulbari Tea Garden. She was induced to accompany Navakumar on his promising to



appoint her as a maid-servant in his house, and was kept for a time in the coolie depot of Mr. Mackertich of Calcutta. The woman has written to her people that she was never taken to any Coolie Registrar before being shipped to the tea-garden, and that another woman was probably made to personate her. The paper asks the Magistrate of Bankura to enquire into the matter. The woman has left two little sons who are almost dying of grief.

(b)—Working of the Courts.

**SANJIVANI,**  
May 28th, 1908.

7. The *Sanjivani* [Calcutta] of the 28th May mentions how the Police authorities at Midnapore kept Satyendra Nath Basu and others, who had been arrested on 3rd May last, on a charge of possessing unlicensed arms, illegally confined in *hajat* for 22 days; and how the case has been adjourned to the 6th June on the sole evidence of Babu Lal Mohan Guha, Inspector of Police. "Don't trample upon the laws" remarks the writer.

(d)—Education.

**DAINIK CHANDRIKA,**  
May 27th, 1908.

8. The *Dainik Chandrika* [Calcutta] of the 27th May expresses satisfaction at the recommendation of the Syndicate to the Senate for holding supplementary F.A. and B.A. Examinations in December next for the benefit of the unsuccessful candidates of this year.

**JASOHAR,**  
May 28th, 1908.

9. In a leading article the *Jasohar* [Jessore] of the 28th May suggests that a Provident Fund should be started for the benefit of the poor teachers serving in private institutions. The apathy of Government towards educational problems in this country is notorious. If, therefore, a fund be started with monthly contributions from these teachers, then, in a short time, sufficient money can be collected so as to start a lucrative business, out of the proceeds of which the teachers when disabled, or their families after their death, may get aids proportional to the amounts subscribed. The writer makes an appeal to all the teachers in private institutions in Bengal to give this proposal their earnest attention.

**SAMAY,**  
May 29th, 1908.

10. The *Samay* [Calcutta] of the 29th May reviews a book entitled "Behula" by Babu Dines Chandra Sen, the reputed Bengali author, which has been made a school text-book. The book is said to contain numerous difficult words, expressions wrongly used, and grammatical errors. The writer quotes largely from the book, and points out what, according to him, is objectionable.

**SAMAY,**  
May 29th, 1908.

11. The *Samay* [Calcutta] of the 29th May is glad that the Calcutta University authorities have granted another chance to the plucked B.A. and F.A. candidates of this year, who will be re-examined in December next.

**BANGAVASI,**  
May 30th, 1908.

12. The *Bangavasi* [Calcutta] of the 30th May approves of the decision of the University to hold a re-examination in December next of the candidates who failed in the recent examinations, as a just one.

**BANGAVASI,**  
May 30th, 1908.

13. The *Bangavasi* [Calcutta] of the 30th May, in referring to the new arrangement whereby Inspectorships of schools are to be reserved only for members of the Indian Educational Service, remarks:—

This is the acme of justice and impartiality indeed. Men who know nothing of the customs here are to rule over veteran Indians. Government is laying the axe at its own feet. Who can now check its downhill career?

**BASUMATI,**  
May 30th, 1908.

14. The *Basumati* [Calcutta] of the 30th May strongly condemns the method by which the management of the Khalsa College at Amritsar was transferred to the hands of the Commissioner of Lahore. In the meeting of the College Committee, in which this settlement was arrived at, even such members as had forfeited their right to vote by non-payment of subscriptions,



were allowed by the President to vote, and as among these members there were representatives of many Rajas and Maharajas courting the favour of the Government, the party favouring the Government's proposal succeeded in securing a majority of votes. The object of the Government in securing this change in the management of the College is to prevent the spread of national ideas amongst its students. This shows how mistaken are those people who think that a healthy education can be spread in the country with the help of the Government.

15. The *Daily Hitavadi* [Calcutta] of the 1st June recommends that along with the plucked B.A. candidates, those who failed to appear at the last examination from illness or otherwise should be allowed to appear at the re-examination to be held in December next.

DAILY HITAVADI,  
June 1st, 1908.

The re-examination of plucked B.A. candidates.

(c)—*Local Self-Government and Municipal Administration.*

16. The *Jagaran* [Bagerhat] of the 29th May hopes that the worthy District Magistrate of Khulna will select only able and educated men to be the members of the District Board which is shortly to be reconstructed.

JAGARAN,  
May 26th, 1908.

Reconstruction of the Khulna District Board.

17. The *Bangaratna* [Krishnagar] of the 27th May draws the attention of Government and the zamindars to the severe water-scarcity in the villages of Taranagar, Jaipur, Anandabas, etc., in the Meherpur subdivision of the Nadia district.

BANGARATNA,  
May 27th, 1908.

Water scarcity in the Nadia district.

18. The *Birbhum Hitaishi* [Suri] of the 29th May draws attention to the water-scarcity prevailing in the village of Chashapara under the thana of Khayrsol, District Birbhum.

BIRBHUM HITAIISHI,  
May 29th, 1908.

Water scarcity in the Birbhum district.

19. The *Birbhum Hitaishi* [Suri] of the 29th May says that as cholera has broken out at Suri, the Suri Municipality ought to take greater care of the Datta tank, on which the people of Suri mainly depend for their supply of drinking water, than it has hitherto done.

BIRBHUM HITAIISHI,  
May 29th, 1908.

A complaint against the Suri Municipality, District Birbhum.

20. The *Basumati* [Calcutta] of the 30th May speaks of the widespread prevalence of severe water-scarcity in the districts of Cuttack, Khulna, Bankura and Birbhum.

BASUMATI,  
May 30th, 1908.

Water-scarcity.

21. The *Birbhum Varta* [Birbhum] of the 30th May writes that cholera is about to depopulate Suri. The epidemic has been raging there for some years, and of late it has become very virulent.

BIRBHUM VARTA,  
May 30th, 1908.

Cholera at Suri.

22. A contributor to the *Khulnavasi* [Khulna] of the 30th May complains of the great distress caused to the people of Kaliganj (in Khulna) by the scarcity of water.

KHULNAVASI,  
May 30th, 1908.

Water-scarcity in Kaliganj.

23. The *Khulnavasi* [Khulna] of the 30th May complains against the location of the cholera ward of the local Hospital at a place about a mile off from the Hospital itself. This makes it impossible for the Hospital staff to attend to cholera patients regularly, and many such patients die in consequence. The Chairman of the Local Municipality approached the District Magistrate on the matter, but that officer wishes to have the cholera ward removed to a place near the Jessore Road. This would be a menace to the health of the people living in that crowded quarter. Besides, it is a long way from the Hospital, and unless an extra establishment is sanctioned for the cholera ward, it will not be possible to have its work done properly, if at all.

KHULNAVASI,  
May 30th, 1908.

The cholera ward of the Khulna Hospital.

24. Considering that large numbers of men have died of cholera in the Khulna district, owing to the scarcity of drinking-water, the *Khulnavasi* [Khulna] of the 30th May wants to know how the sum of one thousand rupees sanctioned by the District Board for digging wells has been spent. It is rumoured that the Subdivisional Officer of Bagerhat has had thirty wells dug at a cost of Rs. 300; but what are the places at which these wells have been excavated? How, again, has the Subdivisional Officer of Saikhira spent the money which was with the Civil Surgeon and the Magistrate of Khulna?

KHULNAVASI,  
May 30th, 1908.

Water scarcity in Khulna.



NADIA,  
May 30th, 1908.

25. The *Nadia* [Krishnagar] of the 30th May complains that in clearing the deposits of privies at Krishnagar, the *mekters* generally do not carry their tubs near every privy, but place them on public roads and bring the night-soil from adjacent privies in open pots and deposit it there. The practice is most objectionable and creates a terrible nuisance on the public road.

PURULIA DARPAN,  
June 1st, 1908.

26. The *Purulia Darpan* [Purulia] of the 1st June complains that the keepers of the road-side cart *serais* in the Manbhum district realise tolls from every cart that passes by them, no matter whether it halts in a *serai* or not.

PURULIA DARPAN,  
June 1st, 1908.

27. The *Purulia Darpan* [Purulia] of the 1st June complains that dead bodies from the public hospital at Purulia are deposited at the outskirts of the town by the side of the road which passes from Nadiha to Kathi. These dead bodies are neither burnt nor buried, and consequently become a source of danger to the health of the town.

PURULIA DARPAN,  
June 1st, 1908.

28. The *Purulia Darpan* [Purulia] of the 1st June complains that there is only one tank in Purulia town, namely, the Pokabandh, where people may bathe. And the water of this tank also is polluted by the bathing of lepers and in various other ways.

(g)—*Railways and Communications, including Canals and Irrigation.*

SAMAY,  
May 29th, 1908.

29. A correspondent of the *Samay* [Calcutta] of the 29th May draws the attention of the Bengal-Nagpur Railway authorities to the cruel treatment of a third class Uriya passenger at Howrah by a *sahib* ticket collector on last Friday when the Madras Mail was about to start. The passenger, who had purchased a ticket for Cuttack, was dragged down from the train, severely beaten, and his luggage, which could not exceed 15 seers, was thrown away.

(h)—*General.*

JAGARAN,  
May 24th, 1908.

30. The *Jagaran* [Bagerhat] of the 24th May notices the *fracas* between the Namasudras and the police at a place called Kudir Bat Tala near Khulna town with the following comment:—

It was Government which first encouraged this sort of lawlessness, and they have now to suffer the consequences of their own misdeeds.

JASOKAR,  
May 28th, 1908.

31. A correspondent of the *Jasokar* [Jessore] of the 28th May draws the attention of the Postal authorities to the inconvenience of the inhabitants of no less than 40 to 50 villages in the Jessore district which are served by the Raigram Branch Post-office in the Narail subdivision, owing to there being only one postal peon to distribute letters. Another peon should be sanctioned for the post-office.

SANJIVANI,  
May 28th, 1908.

32. The *Sanjivani* [Calcutta] of the 28th May draws attention to the serious confusion which has arisen owing to the recent introduction of a new Value Payable form by the Postal authorities. Instead of the form filled up by the sender, one filled up by the post office is returned to him, which latter is so illegibly written that nothing can be deciphered. The new form has not only been a source of inconvenience to the public, but it has also thrown additional work on the post-office. It is hoped that the authorities will soon abolish this new form.

DAINIK CHANDRIKA,  
May 29th, 1908.

33. The *Dainik Chandrika* [Calcutta] of the 29th May is glad that the India Government has not granted the prayer of the high officials of the Bengal Government for motor cars. Had the India Government granted their prayer, it would soon have encouraged them to ask for air-ships. The paper would have been gladder still if the India Government had not even offered to advance three months' pay to those officers who intended to buy motor-cars.



34. Referring to the cry for more repression raised by the Anglo-Indian journals for putting down the present discontent in the country, the *Hitavadi* [Calcutta] of the 29th

HITAVADI,  
May 29th, 1908.

The policy of repression.

May says:—

It is our firm conviction that if the Government had not allowed itself to be influenced by the wicked designs of the Anglo-Indian Press to adopt repressive measures in the past, things would never have come to such a pass. We cannot give the credit of foresight to those who counsel repression. Mr. Clarke could not win the hearts of the people of Mymensingh by his repressive measures. Those who blamed the people then, may now see how easily his successor, Mr. Blackwood, has attracted the love and affection of the people by his sympathetic treatment of them.

35. Referring to the proposal of creating a Fishery Board for Bengal, the *Hitavadi* [Calcutta] of the 29th May says that considering the high price of fish at the present time, the attempt of Government to catch fish on an improved method is perfectly laudable. But Government ought also to see that the fishermen of Bengal do not suffer in any way in their competition with the fishers of the white race. It behoves Government and all true patriots to devise measures to instruct the illiterate fisherman to handle the improved apparatus of fishing. Otherwise the trade will pass away from their hands.

HITAVADI,  
May 29th, 1908.

36. Referring the Sir L. Hare's absence on leave from East Bengal, the *Hitavadi* [Calcutta] of the 29th May says:—

Sir L. Hare's leave for six months.

The people of East Bengal have been relieved of the freaks and sports of Sir L. Hare for six months. It will really be a matter for congratulation if the climate of England works a salutary change in His Honour's temper. If Mr. Bayley, the new Lieutenant-Governor, prove to be a worthy successor of Sir L. Hare, as Mr. Blackwood, the District Magistrate of Mymensingh, has been of Mr. Clarke, then it must be admitted that His Excellency the Viceroy has a happy knack of choosing his Lieutenants, otherwise, this sort of change of Governors has no value whatsoever.

HITAVADI,  
May 29th, 1908.

37. Referring to the attitude of Mr. Lyall, the District Magistrate of Bhagalpur, towards the High Court, the *Hitavadi* [Calcutta] of the 29th May says:—

Mr. Lyall's persistent defiance of the High Court.

Under the aegis of Sir Andrew Fraser Mr. Lyall does not think himself accountable to anybody else. He cast aspersions on two of the Judges of the High Court without a blush in his face. He never hesitates to disobey the orders of the High Court. Well might Justices Stephen and Holmwood express wonder at the impudence and high-handedness of this worthy Magistrate, when the seven cases lately instituted against Ras Behari Mandal came up before their lordships for hearing. In these cases there are no complainants, the Magistrate himself having instituted them.

HITAVADI,  
May 29th, 1908.

38. The *Samay* [Calcutta] of the 29th May does not consider the sum of Rs. 2,500 granted by Government to the widow of the late Babu Kahetra Mohun Mitra, Deputy Magistrate of Howrah, as a decent grant, considering the circumstances which brought about his death. If a European had met his official death under similar circumstances, the treatment accorded would have been far different. The action of Government in this case can only be characterized as indifferent.

SAMAY,  
May 29th, 1908.

39. The *Bihar Bandhu* Bankipore of the 30th May compares the action of the District Magistrate of Puri reserving certain portions of the sea-side road for the Europeans only to that of the man who sits on the breast of another and plucks his beard and then remarks that the Government blames (the people) but does nothing to mend its own ways even at such times as the present.

BIHAR BANDHU,  
May 30th, 1908.

40. In noticing a destructive fire in Bankipore the other day, resulting in six persons being burnt to death, the *Bihar Bandhu* [Bankipore] of the 30th May draws the attention of the Government to the necessity of supplying a fire-brigade to

BIHAR BANDHU,  
May 30th, 1908.

The necessity of a fire-brigade.



that town, specially as the Government is going to make it the capital of Bihar.

DAILY HITAVADI,  
May 30th, 1908.

41. The *Daily Hitavadi* [Calcutta] of the 30th May understands that far from enquiring into the allegations made against the Head-clerk of the Routine Branch of the Telegraph Stores Office, the authorities are intent on punishing some clerks whom they suspect of having ventilated their grievances in this paper. The paper also publishes the following alleged complaints against the Head-clerk:—

1. Were all the clerks at present working in that office made to pass the usual preliminary examination on admission?
2. Is it a fact that a certain candidate, who failed in the examination and was also reprimanded by the Superintendent for having used unfair means during the examination, was taken into the office a few days later without having to pass any examination at all?
3. Is it a fact that a certain officer belonging to this department helped a clerk, with whom he was on intimate terms, to get a lift in supersession of the claims of many other deserving clerks?
4. Was any cashier promoted to the post of a clerk before? If not, why has such a procedure been followed now?
5. Kalidas Babu, a clerk, was given a temporary post on the 1st May, 1889. Many people more deserving than he, were then working on the "daily wages" system. Why were the claims of such clerks overlooked?
6. Was not Kalidas Babu dismissed by Mr. Langham (the then Superintendent) in 1890 because of his having failed in the examination held under Chapter P, paragraph 25 of the Telegraph Code? If so, is it a fact that he was re-appointed under Chapter P, paragraph 28 of the same Code?
7. Is it a fact that he is deaf, and that he was asked to produce a certificate under Article 49 of the Civil Service Regulations?
8. If it was decided that the post of cashier was not to be included in the clerical establishment, why had not Kalidas Babu been made to go through an examination under Chapter P, paragraph 25 of the Telegraph Code before he was given a clerkship?

DAINIK CHANDRIKA,  
May 30th, 1908.

42. Referring to the demobilisation of the British troops on the Afghan frontier, the *Dainik Chandrika* [Calcutta] of the 30th May writes:

The conclusion of the Mohmand expedition. We are told at the end of every Frontier war that the Pathans have been taught a very good lesson. But as soon as the British forces are withdrawn from the Pathan territories the tribesmen come down to make raids on the plains. It is our firm conviction that unless Government choose to leave the country of the Pathans altogether, these troubles will not end. The Pathan loves liberty above anything else.

KHULNAVASI,  
May 30th, 1908.

43. The *Khulnavasi* [Khulna] of the 30th May publishes a letter from Matilal Basu, alleging that the Sub-Registrar of Kaligang (in Khulna) daily sends away thirty to thirty-five documents without attending to them, and that if anybody protests against this, he is roughly handled by the *chaprasis*.

SONAR BHARAT,  
May 30th, 1908.

44. Referring to the proposed Press Act of which an outline has been given by the *Englishman's* Simla correspondent, the *Sonar Bharat* [Howrah] of the 30th May writes:—

The proposed Press Act. The authorities are at present in a temper, and it is hopeless to expect any calm consideration of the situation from them. Will not the people go mad if their mouths are shut? Will they not be compelled to form secret societies? Will they not, like the Nihilists, be determined to ruin the authorities? What fear has the man whose death is certain? Can he not put others to death? O Minto, O Englishman, be careful even now. Don't be deluded by the incitements of the *Englishman* or the *Pioneer* or Risley and other fools into making a stringent law. If a stringent law is made, then many papers will be abolished; and when this happens, your ruin will be certain. So, O Englishmen, take care even now; do not listen to the hateful dogs. Take care!



45. Referring to Sir John Hewett's plan of improving the condition of the principle cities of the United Provinces, the *Daily Hitavadi* Calcutta of the 31st May remarks:—

Sir J. Hewett's plan of improving the condition of some cities.

DAILY HITAVADI,  
May 31st, 1908.

It is from poverty alone that people choose to inhabit old and insanitary houses. The destruction of such houses for the improvement of a city will naturally make many homeless. We, therefore, hope that Sir J. Hewett will follow a policy of reform rather than of destruction with regard to these houses.

46. The *Daily Hitavadi* [Calcutta] of the 1st June while praising His Honour, Sir John Hewett, for his sympathy with the subject people, as shown by the liberal grant of *taccavi* loans to them, is alarmed to hear that severe measures will be adopted in realising the loans from the raiyats. There is no reason to suppose that they will prove so ungrateful to Government as not to repay their loans when they have got an abundant harvest.

Sir John Hewett on the realisation of *taccavi* loans.

DAILY HITAVADI,  
June 1st, 1908.

Favouritism in the Government Telegraph Department.

Government Telegraph Department.

47. The *Daily Hitavadi* [Calcutta] of the 1st June says that it is not merit but favouritism that determines the promotion of signallers from the Local Scale to the General Scale. Nepotism thus holds sway in the Government Telegraph Department. What is Mr. Newlands doing?

DAILY HITAVADI,  
June 1st, 1908.

48. The *Daily Hitavadi* Calcutta refers to the Resolution of the Bengal Government on the Report of the Committee to enquire into the liquor trade in Calcutta and says:—

DAILY HITAVADI,  
June 2nd, 1908.

Government Resolution on the Calcutta liquor trade.

The Government has been very cautious in dealing with the question of reducing the number of liquor shops. It fears that the restriction on the opium trade would have a disastrous effect on the finances of the province, and hence thinks that it would be injudicious to diminish the sale of liquor. But the Government's proposal to improve the condition of liquor shops in Calcutta is to entice likely more persons to these shops and by that means increase intemperance in the land rather than put a check to it.

### III.—LEGISLATION.

49. Referring to the proposed Press Act which Government intends to pass shortly, the *Sanjivani* [Calcutta] of the 28th May says it has no objection to the provision requiring editors to register their names. But it would be an act of *zulm* if the printing Press in which an offending journal might be printed were allowed to be confiscated.

SANJIVANI,  
May 28th, 1908.

50. The *Anusilan* [Calcutta] of the 29th May writes:—

The *Pioneer* and Council Reforms.

The *Pioneer* does not approve of appointing natives of India as official members of the India Council and the Legislative Councils in this country, first because it will be impossible to get qualified and deserving men, and secondly because native members are not likely to support the Government. The *Pioneer* doubts whether it will be easy to find men even like Messrs. Belgrami and K. G. Gupta. As for ourselves, we do not consider as deserving persons, men who can sacrifice their own religion, society and country simply to please the Government. People like them had better be left out of the Legislative Councils. Then, again, if the Government does not try to injure the interests of the people and does good to them, there is no reason why native members should not support it. It is only by admitting larger number of natives into the Legislative Councils that the path of self-government can be widened to the people of India. If, however, the Government wants only to throw dust into the eyes of the public and carry out only a farce in the name of Council Reforms, it had better give up the idea altogether.

ANUSILAN,  
May 29th, 1908.

51. The *Anusilan* [Calcutta] of the 29th May is loth to put any faith in the report which finds currency in the *Englishman* about the Government intending to pass a Press

The rumoured Press Act.

ANUSILAN,  
May 29th, 1908.



Act, for both Lord Minto and Lord Morley are cool-headed and able statesmen, and it is not likely that they will allow such a law to be passed. The Seditious Meetings Act is quite enough for all ordinary purposes, and it is doubtful whether any law however severe will be able to restrain men who dare to preach sedition in spite of that Act. The number of such men is very small, and it is hardly just to make the entire country suffer for the fault of a few.

HITAVADI,  
May 29th, 1908.

52. Referring to the proposed amendment of the Whipping Act, the *Hitavadi* [Calcutta] of the 29th May says:—

The amendment of the Whipping Act.

The Secretary of State does not see his way to making a provision for granting time for an appeal against a whipping sentence being heard. This is evident from the reply given by the Under-Secretary to a question put in Parliament by Sir Henry Cotton. But cannot a person condemned to whipping be released on bail pending the decision of the appeal preferred by him?

BANGAVASI,  
May 30th, 1908.

53. The *Bangavasi* [Calcutta] of the 30th May has the following on *debottar* property:—

The Public Charities Accounts Bill.

In reviewing the history of shrines we see that formerly when a deity was discovered or manifested itself anywhere, the leading men in that neighbourhood took up the work of conducting its worship. And afraid lest any shortcoming in the worship of the god should bring harm on themselves or their families, they or their successors bequeathed property providing for the worship of the gods in perpetuity. In those days, the intricacies of the English law had not come into favour, and there were no documents relating to the use, application and the disposition of this *debottar* property. The only thing that the donor cared for was that the property bequeathed by him should be applied to the worship of the god.

Will it not therefore be committing an "outrage," if, in the absence of a definite purpose on the part of the donor regarding the disposition of his property, a purpose is ascribed to him and steps are taken to see whether or not that purpose is being fulfilled? If those who have proposed this law had been really pious, had any reverence for and any trust in, the gods and the Brahmans, if they had any impression in their minds that it would be a grievous sin if the worship of the god was defective in any respect, then perhaps there might have been some excuse for this 'outrage.' But this is not so.

Then, again, it will be futile to enquire into the purpose of gifts of property in favour of a deity, made from time to time in fulfilment of vows, subsequent to the installation of the shrine; for the reason that in such cases the donors simply contended themselves with making gifts and did not in the least trouble themselves as to how and by whom were these gifts used. Suppose the son of a man of means falls severely ill. Desiring his recovery the father makes a vow that in case his son recovers he will sacrifice a couple of buffaloes to a god, give a gold bangle for the arm to a goddess, and worship her with a *saree* made of Benares silk. If now the son recovers, and if in fulfilment of his vow he acts according to his resolve, is he afterwards to go about inquiring what was subsequently done with the hide of this sacred buffalo, who used this bangle after the worship, and who wore the *saree*? Or does he not rather feel that his purpose has been accomplished merely by the offering of the articles of worship? Now, exactly the same remarks apply to moveable as to immoveable property devoted to the gods. Look, again, how at the shrines of Kalighat, Kamakhya and elsewhere, virgins and married women with husbands alive are looked on by many as goddesses and worshipped accordingly. Does anybody ever care to enquire if the offerings made in honour of the virgins and the married women are enjoyed by them or not? In many shrines, again, worship is in this manner offered to *Vatukas*\* and people never enquire whether the articles of worship go to those for whom they are meant.

\* Brahmin boys newly invested with the sacred thread.

As for the fee which people pay when bowing at the *guddes* of the Mahant Maharaj at Tarkessur, they think that Tarakanath (God) himself receives those



offerings. That is why we say that in such cases it will be committing an outrage on shrines, if, in ignorance of the purpose of the donor, or from incapacity to understand it, a different purpose is ascribed to the gift. It is our belief and impression that in the present circumstances of the country, the Government, deluded by what others say, should never set its hand to this work.

It sometimes happens that where a god manifests himself in a place, the local leading man takes charge of the worship. But when, apprehensive of harm, he instead of retaining the duty of worship in his own hands, makes it over to others,—two different systems have been known to come into being. In the one system, it is the family of the priest, who as proprietors of the god have been conducting the worship of the god become also the proprietors of the property devoted to his benefit. Of course, in certain cases they have got charters legalising this right, but no kind of deeds and documents specifying the intention of the donor exists. To interfere with the debottar property of this kind will be to commit outrage on such property.

As regards the other system, there was in former times no want of *sadhus* and *sannyasis* in the country. Occasionally they came and took refuge in the temples and used to put up there for long periods. Seeing their spiritual elevation, honesty and saintly life, the people of the localities concerned also requested them to permanently live in the temples, and maintaining both them and the gods in the temples felt themselves gratified. It followed, next, that these *sadhus* gradually came to be proprietors of the shrines, and the worship of the gods in the shrines came to be conducted under their management. At present in many places the followers of this class of *sadhus* or Mohants have come to be the worshippers of the gods, as well as the proprietors of the debottar lands bequeathed to them. Some have also established *maths* (convents) in connection with the shrines. Succession in these convents has descended through the principal *sadhu*. Many of these convents possess valuable property. Those who made a gift of such property, gave it to the god presiding over the convent or to the Mohant in charge. Besides this, those gifts had no purpose, and have none. Where there was and is no intention, to impute an intention and try to make that intention effective by means of the English law, may well be characterised as "oppression by demons" at a shrine?

In some cases it has also happened, that though the *Sadhus* and Mahants might themselves have no faith in the gods in their charge, they engaged priests to worship the gods and enable the pilgrims to do worship to them. These men are known by the name of *Pandas*. Though not proprietors of the temples, they have peculiar rights to them. The Mohant cannot deprive them of the right of worshipping in the temple at will. It also happens that the best of these *Pandas* is made Mohant, and this work of selection is done by the *Pandas* themselves. Of course when he becomes Mohant, he has to conduct himself in obedience to certain long-standing customs. A Mohant is sometimes deprived of office, if he goes against these customs and if the *Pandas* take up an attitude of opposition towards him. This right belongs not to the public but to the *Pandas*. Recently, in accordance with this custom, the Chief Mohant at Vaidyanath, Ojha Maharaj, has been deprived of his mohantship, and in his place the *Pandas* have selected someone from amongst themselves. Of course with this matter, the English Courts have some connexion. It were be well if they had not. The question now is, where the intention of the donor is not clearly expressed, where there is no document given by the donor except that making a reference only to the gift, where people have given away religious property to the god for the gratification of their own desires, how can a constructive trust exist there? How will the donor's intentions be understood there? Then, again, in some cases, realising the sanctity of a shrine the spiritual elevation of the man engaged in the worship of the god at the shrine, somebody may have made a gift of property to the god, for the special benefit of that saintly person whom he accepts as his *guru*; and it so happens that that property, mixed up with the debottar property proper comes to be utilised in the service of the god and the convent. How can this property now be regarded as a constructive trust? For these



reasons our contention is that, having regard to complications arising in future in regard to the application of the proposed law, people should be made clearly to understand the distinct meaning, in simple language, of "constructive trust," of a "charitable nature," and of a "religious purpose," in order to avoid strife in the future. There are various kinds of debottar property in this country, and let the public be clearly told, which of them will come within the meshes of the proposed law. In that case, realising what kind of property is likely to be the subject of dispute, protests will be made by the public in due course. People will not have then to discuss one thing for another under a misapprehension. Will Dr. R. B. Ghosh, the framer of the law, listening to what we say, make his intention clear? There is not a jot of doubt that it is necessary for him to do so.

HITVARTA,  
May 31st, 1908.

54. The *Hitvarta* [Calcutta] of the 1st May, is very sorry to see that the Government is being prevailed upon by the Anglo-India press to adopt repressive measures in the face of the present unsettled situation of the country. For in the opinion of the paper, strong measures are productive of nothing but serious results, and it is therefore advisable that the Government of India would first deeply consider the matter before the reported new law is finally passed at Simla.

HITVARTA,  
May 31st, 1908.

55. Referring to the reply given by the Secretary of State to Sir Henry Cotton, that a man condemned to whipping can not be a given time for appeal, on the ground that during this period he shall have to remain in jail, whereas it is simply to avoid the latter punishment that a man is sentenced to whipping, the *Hitvarta* [Calcutta] of the 31st May is of opinion that under these circumstances there is hardly any need of sending the accused to jail, for he can easily be discharged on bail. When grave offenders are released on bail, pending an appeal, there is no reason why one condemned to whipping should not be given the advantage of law and justice?

BANKURA DARPON  
June 1st, 1908.

56. The *Bankura Darpon* [Bankura] of the 1st June understands that a new Explosives Act will soon be passed by the Government of India. It is but proper that such a measure should be enacted, because the anarchists, who have killed two innocent ladies and have tried to murder several other people, have incurred the displeasure of God and man, and deserve every punishment.

HINDI BANG VASI,  
June 1st, 1908.

57. Continuing its protest against the Constructive Trusts of India in connexion with Dr. Rasbehari Ghose's bill, the *Hindi Bangvasi* [Calcutta] of the 1st June points out that it would be greatly mischievous if the Government would, of itself, assign any motive or purpose to an endowment and subsequently see that affairs are managed in conformity with the supposed wishes of the donors. For it happens that people sometimes make large endowments when any of their cherished objects is realised, but they do not give any explicit directions as to how they should be utilized. If, then, the Government prescribe some probable motive to the endowment it will be obviously a mistake to dispose of the money according to such regulations. It is, moreover, difficult to assign an object to the endowment which has been made without any definite purpose by the donor; for if a man has made a vow to offer a buffalo for sacrifice to a goddess on the recovery of his son, will the man wait after the sacrifice to know how the sacrificed animal was disposed of? The same practice holds good in the case of endowments of an immoveable property, and as such no definite purpose is generally laid down to which it should be applied.

Further some presents made to the little girls attending on the shrines at Kalighat and other temples are thought to be presents made to the deity but who ever stops to see that it is the girls themselves who profit by the presents, or someone else? Similarly the *mahanth* of Taraknath receives gifts which the people offer as if they were giving it to Sri Taraknath himself.

The paper, therefore, concludes by saying that it is a sacrilege to assign extraneous motives to such gifts and endowment, and hopes that such an important religious question should not be discussed by laymen, and the Government may be pleased to act up to the convictions of the paper.



58. Under the marginally-noted head-line, the *Hindi Bangavasi* [Calcutta]

HINDI BANGAVASI,  
June 1st, 1908.

of the 1st June publishes an indignant rejoinder to the suggestion of the Anglo-Indian and English papers that strong and repressive measures must be adopted by the Government to gag the vernacular press which brings about all the present unrest in the country. The review which the *Pioneer* of Allahabad made of the general condition of the native papers, was, says the paper (*Hindi Bangavasi*) as if made in a dream, inasmuch as there has been a visible change for the better in the native papers during the last 30 years, and they can now fairly compare, both as regards editing and views, with many leading journals of England.

The English papers generally charge the native papers with the bitterness of their tone, but it is, however, a fact that the former have recently adopted a tone which is far more bitter than that of the latter. Of late the writings of the *Englishman* (Calcutta) about the natives were beyond all comparison severer than what the native papers sometimes said of the English. As an instance of this, the *Englishman* published a contribution headed a n "Appeal" on 26th May, but obviously it was meant to increase the already existing hatred between the English and the natives,—a vicious means indeed, which no sensible native paper would ever have adopted. Under these circumstances it would not be out of place to say that no "new sword" of a new act is required for the native papers, rather, such a thing is needed for papers like the *Englishman*, etc.

Let the Anglo-Indian papers cry for such a measure, let Sir Andrew and other officers like him join their voice with them, but the paper hopes that the Indian Government would pay no heed to these cries; on the contrary it would refrain from suddenly introducing, such a "new sword" for the native papers without due deliberation. These noisy men would disappear after creating a noise for a short time but it will be the native papers which will have to suffer the consequence of the measures which their noise would give birth to. Would the Government, then, says the paper, mind such cries and frame new regulations without any regard for the future?

59. The *Daily Hitavadi* [Calcutta] of the 3rd June approvingly quotes the remarks of a correspondent of the *Manchester Guardian* against the contemplated Press Legislation. This correspondent claims to have 50 years' experience in India and his remarks, therefore, are entitled to respect.

DAILY HITAVADI,  
June 3rd, 1908.

The contemplated Press Legislation.

#### IV.—NATIVE STATES.

60. Referring to the various legislative measures passed in the Baroda State, introducing social and other reforms, the *Sanjivani* [Calcutta] of the 28th May says that the Maharaja of Baroda is looked upon as a model Ruler by his devoted subjects. All His Highness's subjects are equally eligible for appointment in the public service without any distinction of caste.

SANJIVANI,  
May 28th, 1908.

His Highness the Nizam's contribution to the Famine Fund.

61. The *Daily Hitavadi* [Calcutta] of 29th May thanks His Highness the Nizam of Hyderabad for his liberal contribution to the Famine Relief Fund started by Government.

DAILY HITAVADI,  
May 29th, 1908.

62. In reporting how Travancore is about to have legislation on the lines of the Arms Act in British India, the *Bangavasi* [Calcutta] of the 30th May remarks:—

BANGAVASI,  
May 30th 1908.

An Arms Act for Travancore. In these days how can the subordinate Native Princes go against the example set to them by the British Raj?

63. In referring to the reception which is being accorded to the Prime Minister of Nepal in England, the *Bangavasi* [Calcutta] of the 30th May asks:—

BANGAVASI,  
May 30th, 1908.

The Dewan of Nepal in England. Is there any political motive underlying all this cordiality?

64. The *Indu Prakash* says, writes the *Basumati* [Calcutta] of the 30th May, that the Prime Minister of Indore has prohibited the holding of the Sivaji festival within the State on the ground that politics generally forms a subject for discussion

BASUMATI,  
May 30th, 1908.

The Indore State and the Sivaji festival.



on such occasions. Bravo! Bravo! Is political talk a penal offence? Indore is a Mahratta State. The Mahrathi, who has no taste for the nectar of Sivaji's life, is a shame to his nation. It is hoped that the expectations of the Minister from the English will be soon fulfilled.

HINDI BANGAVASI,  
June 1st, 1908.

65. Referring to the proposal of passing an Arms Act in Travancore, the *Hindi Bangavasi* [Calcutta] of the 1st June ironically mentions a proverb: "The cat will go on the same path as the camel", and concludes that if the English have got a certain law, the Dependency of Travancore cannot do otherwise.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SAMAY,  
May 29th, 1908.

66. A correspondent of the *Samay* [Calcutta] of the 29th May says that signs of famine have appeared in the Ranchi district. Government has given loan of seeds to the cultivators, and *taccavi* loans have also been advanced. Arrangements are being made for opening relief works. The local zamindars are all encumbered with debts. Government alone must therefore come forward to the relief of the distressed. The condition of the respectable poor is indeed deplorable.

SAMMILANI,  
May 30th, 1908.

67. The *Sammilani* [Serampore] of the 30th May contains an account of the alleged famine and scarcity of water in the district of Burdwan. In many villages people have to go six or seven miles for their supply of water. At Dhatri (within the subdivision of Kalna, and the neighbouring villages the people are in great distress, and cholera is claiming many victims among them. A gentleman known to the editor of this paper starved with his wife and children for two days, when he was at last compelled to seek for relief. The condition of the people of Barabeloon, Nasigram, Bhatakul, Khunna, Baneswarpur, Bijaypur, Palsana, Khechurhatni, Sikartor and Sotkhani, within the thana of Sahebganj, is very miserable. The relief measures that have been taken at certain places in Burdwan are quite inadequate for the wants of the district. The attention of the Magistrate of Burdwan was drawn to this fact, but to very little purpose.

MEDINI BANDHAN,  
June 1st, 1908.

68. The *Medini Bandhan* [Midnapore] of the 1st June publishes the letter of an eye-witness describing the woful condition of the famine-stricken people in the village of Dubda, Khagda, Chhatra, Bhatda, Jedthan, etc., in the Contai subdivision of the Midnapore district, with an appeal to its readers of both sexes to come to the relief of the unfortunate people.

SAMAJ DARPAN,  
June 1st, 1908.

Famine at Songra, near Kulapahar, on the Great Indian Peninsular Railway.

69. The *Samaj Darpan* [Salkea] at the 1st June publishes the letter of a correspondent in which attention is drawn to the severe famine prevailing in the village of Songra, near Kulapahar, on the Great Indian Peninsular Railway.

SAMAJ DARPAN,  
June 1st, 1908.

70. The *Samaj Darpan* [Salkea] of the 1st June refers to the famine in the villages of Dubda and Khagda, in the Contai subdivision of the Midnapore district as described in the local papers.

#### VI.—MISCELLANEOUS.

PALLIVASI,  
May 20th, 1908.

71. The *Pallivasi* [Kalna] of the 30th May is sorry to find the energies of a political party directed towards human sacrifice. This is a misapplication of the doctrine of self-help. Outrages like this are calculated to retard the wholesome progress of the *swadeshi*. True it is that salvation never comes except as a result of the manifestation of strength, but this is not the time nor the way of manifesting strength. The country requires now the saving of the lives of the famine-stricken people, the decrease of ruinous litigation, and the acquisition of strength for self-protection. The English have shown their weak points, and it is by their follies that the Indians have realised their own situation and powers. It will not do to be



impatient. The weakness that has exhibited itself in the cry of the bureaucracy for the preservation of prestige will land them in no distant future in utter ruin. The Indians have now only to watch and wait patiently.

72. The *Namui Mogaddas Habul Matin* [Calcutta] of the 25th May 1908, continues its observations on the present agitation of Bengal, and proceeds:—

NAMAI MOGADDAS  
HABUL MATIN.  
May 20th, 1908.

The Bengali Agitation.

The Congressists went on gaining in their boldness in so far as the Congress ripened in years. They extended their aspirations, but till ten or twelve years back their advances did not go beyond the limit of mere words, for which reason they could not much draw the attention of the Government to their proceedings. But the first hostile step in the way of politics, which was thought to be a result of the Congress, was taken unexpectedly by the Poona Marhattas.

A few of the editors of newspapers were considered to be responsible for insulting the statue of Queen Victoria, and shooting to death two respectable Englishmen. The Government authorities thought that these acts were done at the instance of Natu brothers, who were the leaders of the Marhattas at the time, and it was on this account that orders were passed to arrest and convict them without going through the formalities of a trial before a legal tribunal. While one night they were sleeping in their lordly mansion, rich people as they were, they found themselves, all on a sudden, made captives and taken like ordinary criminals to prison, although they could not make out the charges of which they were accused.

This had a deep impression on the various communities of the Hindus. On the one hand it was the cause of their hatred for the British rule, and on the other it resulted in a general outburst of the Congress politicians. All the sections of the Hindus expressed their sympathy for the Natu brothers and sent in numerous memorials by way of intercession in their behalf, but as the Government was confirmed in its doubt, and thought to keep its own prestige intact, no heed was paid to them.

In those very times, and on the same question, the native papers began to step beyond the bounds of moderation and wrote seditious articles in great numbers. The Government, in its turn, taking a stand in opposition to them, tried and convicted a few of the leaders and sent them to jail. One of them was Mr. Tilak, who was a notable leader of the Marhattas. Since he was reckoned as an important constituent of the Congress, his removal from the scene of action caused a great deal of agitation. The nation started subscriptions to defray the expenses of his trial and to otherwise afford him pecuniary help; and the Government seeing all this, prolonged its proceedings against him in the law courts in order to keep him removed from the public all the more. Similarly there were editors of many other newspapers who were tried and sent to jail, and the word "sedition" having been given a special meaning was used to designate all such writings against the Government for which people were to be tried. Thus a check was put on the minds and pens of the people, and the Government became powerful enough to charge any paper with it unless it had written otherwise.

The Government used these proceedings only to over-awe the Hindu leaders and the political writers; but in the opinion of the paper the result has been just the opposite; for far from establishing a fear and respect in the minds of the people these actions on the part of the Government have been the means of their loving their national cause all the more and estranging them from the Government. Besides, since in the beginning, all these actions were connected with the leaders of the community, the comparatively young people, who were as yet unknown to the people at large, took it into their heads that they should also write in the same strain as their elders and be likewise consigned to the prison, in order that they might rouse the people against the Government as well as to gain a fame for themselves by their self sacrifice. Unfortunately the Government, unmindful of its own shortcomings, went on punishing them, so for that since then there has always been some such case pending before one or other Court of India against an editor of a native paper. By this means, the public were led to think little of the ignominy of a fine or a political imprisonment, and the fire of hostility between the Government and the people was thereby fanned the more.



In spite of all this it was simply the inflexibility and one-sidedness, rather the stubbornness, of Lord Curzon which caused a rupture between the Government and the national union of India. Lord Curzon had a tact all his own; though a magnanimous orator and writer, yet as he was very young and inexperienced and a man of lofty ideas, most of his actions were arbitrary and despotic, to an extent that nearly all the political measures that he introduced during his tenure of office in India, were failures and did much harm to the cause of English rule. One of his many actions was the embassy to Tibet which far from giving any benefit has caused much loss; while in another case his trip to the Persian Gulf, and his action in Bushire were unproductive of any result at all except exciting the hatred of the Persian people. With regard to home administration, his measures which went under the name of educational reforms stood as a sort of barrier to the cause of education in India. Lord Curzon believed that the real cause of the awakening of India was to be found in a defective English education, while as the paper has already pointed out, it was only a political soul which, coming as it did from the Congress, lay at the root of this upheaval. But these educational reforms of Lord Curzon had some obvious effects:— First, the hatred of the Indians for his individual self; secondly, the discussion by the Indians of the English (political) ideas; and thirdly, the Hindus began to think of their own educational progress by a different channel. As a matter of fact, during this short time, the Hindus have started many national institutions, and have otherwise furthered the cause of education, so much so that before long they will have a university of their own.

Such also were the reforms which he introduced in the Police Department reforms which far from doing away with the evils of that department, increased the hatred of the Hindus so much that they were led to think that his intention was to increase the power of the police over the people.

Over and above all these, there was the partition of Bengal under two different administrations. But the paper refrains from entering upon a detailed account of the advantages and the disadvantages which accrued both to the Government and the people respectively, because it has already discussed the important point, while the question was still being discussed between the two parties. But it may be noted here that it was a period of two years which intervened between the proposal of this scheme in the Legislative Council, and the final carrying it out into practice. Subsequently the people of Bengal, unanimously stood up against the partition and expressed their disapprobation of it to an extent which sometimes exceeded the limits of propriety and moderation. These protests, however, had no effect on Lord Curzon, and it was his waywardness and innovation which made the people cease expecting anything from the Government and led them to take hostile steps both constitutionally and otherwise.

The paper does not say if such opposition between the Government and the people would have taken place if Lord Curzon had not done all this; but it is fully confident of the fact that Lord Curzon roused the people of India in general and those of Bengal in particular, before their time, i.e., they now began to express those desires and ambitions which they would in the ordinary course have done at least some 25 years later. What is more wonderful is the fact that whether Lord Curzon was satisfied with his having effected the partition or not, he tried his utmost to stop any protestations from the Bengalis and was inclined to meet the useless opposition of the nation by overawing and terrifying them with the power of the Government. This sort of procedure was an addition to the cause of general agitation, and made the people more prone to show their boldness.

The paper calls these actions of Lord Curzon's undesirable. It was never advisable to call upon the people to give off their national cry "*Bande Matram*" [the paper translates it in Persian as "I am the slave of my mother (country), obviously incorrectly]; for if the police would not have prohibited its utterance the cry would have died out of itself, and would never have been in vogue for more than a few days only. At all events the partition of Bengal must be thought to be the immediate cause of the people's dissatisfaction with the Government.



The *swadeshi* which means the use of indigenous articles to the exclusion of foreign-made things, arose out of the partition of Bengal. This is very serious movement, since if the people hold out for a few years longer and stop using foreign things, a heavy loss is bound to come to the Manchester mills, as it has already done up to this time. In this movement, the Bengalis have adopted two different courses: first; chastising their fellow-countrymen both mildly and strictly, should they happen to use foreign-made cloth, and for this they raised large funds in the beginning with which they gave damages to the merchant whose foreign cloths were consigned to the flames. Later on they developed brotherly feelings among them, and have agreed to deal in country-made stuff. Secondly, the rich people have come forward with their help to start factories and remove their other wants by scientific methods. It appears if the people of India go on making such endeavours for the coming 20 years more they will find themselves independent of many of the necessities of life which have hitherto been supplied by foreign factories. It is thus that the *swadeshi* movement has given the greatest shock to British trade, for obviously nobody can be forced to buy certain goods in preference to others, just as one can't be compelled to sell his commodity to another. For the last ten or twelve years, since when the Hindus and the other communities have come to think their present education as defective, they have begun to send out young men to different parts of the world, e.g. Japan, America and Canada, to complete their technical and scientific instruction. In a short time they have produced educated and skilful young men, who have infused a sort of commercial life into the nation. Not long ago the Hindus in general, and the Bengalis in particular, never thought of commerce, had no trading companies, and their whole attention was directed to Government service. For a few years back, and especially since the partition of Bengal, they have come to think of art and industry, and have abandoned their ambition for service which they had long cherished. It never happened that a Bengali resigned his post, but in these few years many have left off service and taken to other profession. Their alienation has been more and more visible, in so much as the higher official authorities in Bengal have been showing them kindness and good treatment. It may hence be said that in these 2 or 3 years there has been brought about a complete change in the nature of the people, while the Government thinks itself more and more in need of their services. As they have got high officers in their hands the Government fears that the affairs of the State would suffer a great loss should the present incumbents cut off their connections with them and leave the Government to shift for itself. Although laws have been enacted to check this state of things, it is really very difficult to act up to them. Not long ago the Bengalis shuddered to think of police and confinement in jail, but at present they have no hesitation to meet a policeman face to face. The people no more think the prison as an ignominy; on the contrary, conviction for the sake of the nation is thought a great honour, and such prisoners are much respected and extolled by the nation.

A year-and-a-half ago, there occurred the serious Rawalpindi case, resulting in the capture of many a leader of the community, on the supposition that they had formed a conspiracy with the native army. In the beginning the Government adopted severe measures to punish them, but through the wisdom and statesmanship of Lord Minto they were a good deal relaxed. During those very unsettled times, signs of opposition among the leaders were getting more and more visible in Madras and such like places; but it was the moderation of the Government which extinguished this flaming fire, although it was little suspected that this spark was smouldering in the hearts of the people, e.g., the Bengalis, who were now determined to make secret movements.

A few months before the Congress was held (last year), there took place a great difference between its leaders, resulting at last in a division. The point at issue was that Mr. Tilak and a few others like him were of opinion that the Congress should do everything that it has to do openly, while the Bengalis thought it advisable to adopt a policy of give and take in their dealings, with the Government.



The English rejoiced at this opportune difference among the leaders, and it appeared as if the Bengalis desired to turn the tables on the Maharattas and thereby draw the attention of the Government towards themselves.

The Bengal leaders were fixed in their belief that a general up-rising of the nation would not secure much advantage from the Government; especially the Indian people having been deprived of arms, would not be able to meet on equal grounds the Government which was fully equipped with all sorts of arms and ammunition. Even granting, for argument's sake, that the people would overcome the Government, grave disadvantages would accrue to the people themselves, inasmuch as if the people wanted to do away with one of their enemies, they should have to make a sacrifice of a thousand souls from among themselves, in addition to much pecuniary loss. These considerations led them to adopt the secret policy of the Anarchists and the Assassins, by which the loss was calculated at a soul for a soul, without even wasting large funds. In this way, then, it was thought that if a hundred of the other party were killed, they would be altogether done for, and the extreme of weakness would be their lot, while the loss of a hundred men of the nation would not comparatively be of much consequence. These reflections have led the Bengalis to forego their hue and cry, and to take to active work. The advances which the Bengalis made during the last two years are only quite marvellous and incredible, as such sort of boldness and courage was never expected from a people like the Bengalis.

The paper goes on to mention the attempt made to wreck the Railway train of His Honour the Lieutenant-Governor of Bengal, and other smaller incidents (*e.g.*, the case of Mr. Allan) in the different parts of Bengal, and then says these havocs made by the people created a great panic in the minds of the Englishmen.

While these disturbances had not yet settled down, the notorious outrage at Muzaffarpur was perpetrated by two Bengali youths. One of them, however, committed suicide, but the other was caught. This lad has made startling confessions before the Magistrate. The police in the meantime were further making deep investigations, and at last they hunted out a society composed of respectable and ordinary Bengalis. They also found a goodly lot of arms and ammunition and other combustibles in their possession, and what is more wonderful these conspirators have indirectly given out that should a year more have elapsed in the same way, the English would have come to know how far the Bengalis had advanced.

The papers are of opinion that so much combustibles and other ammunition have been discovered as are sufficient for the destruction of half of Calcutta. However, all these throw one in wonder how and where the Bengalis learnt this spirit of self-sacrifice; and it is thus that the Englishmen stand in great awe and fear of the Bengalis who were always reckoned by them to be a coward people.

The paper then mentions the arrest of other conspirators who were captured by the police from time to time, and wonders how they could keep so many destructive agents with them without being apprehended for such a length of time. It could, however, not yet be ascertained as to where the Bengalis got the combustibles from. Opinions still vary as to this point; some think that they were brought from Canada; others suppose that France may have supplied them with the means; while a few hold that the United States or Japan was at the root of it. But most people are of opinion that the Bengali learnt the art by going over to foreign countries, and manufacturing the bombs by themselves, as has been corroborated by their own confessions.

What has further puzzled the authorities is the fact that after the discovery of all these conspiracies, anonymous letters have been sent to high English officials threatening them with the loss of their lives; while a few bombs have been placed in various places, thus showing that the matter has gone a little too far.

Fear is a thing which seems to have been practically replaced by a spirit of self-sacrifice and patriotism in the Bengalis, among whom there are many rich and resourceful individuals. The Bengalis number a body of over 50 millions, and the heads of other communities of India also are to a certain



extent in their lead. The English are therefore quite justified in entertaining a grave fear for them; and though the Government is in a position to make use of coercive and repressive measures, yet matters would take a more serious turn in that case. The paper, therefore, advocates mild and conciliatory steps at this juncture, in order to make the Bengalis capable of accepting reforms. The fact is that the people are now afraid of the Government; and it is advisable the Government, in its turn, should hold out hopes to them, by removing some particular officers to whom the people take exception as standing in their way.

The generality of Muhammadans are averse to the movements of the Bengalis, and look down upon such actions of theirs; but this indifference and hatred on their part would not be able to check the natural course of events. The Government should be ready to introduce such reforms as may be suited to the welfare of the Indian people, and should try to bring them up to a point which they have not yet attained. The Government is obliged to move with the requirements of the times, and should change its course of action according to that of the nation. The policy of 50 years back cannot be acted upon to-day. The paper in conclusion agrees with and supports the opinions of Mr. Amir Ali, late a Judge of the Calcutta High Court, when he said in London sometime ago: "The Muhammadans abhor these actions of the Bengalis, but it is also incumbent on the Government to remove these disturbances by nothing but invoking the sympathy of the people." In the opinion of the paper a repressive Government is a difficult, rather an impossible, affair now as ever.

73. Referring to the remarks of the *Asian* and a few other Anglo-Indian journals on the recent bomb outrage at Muzaffarpur, the *Burdwan Sanjivani* [Burdwan] of the 26th May writes:—

The strong writings of the Anglo-Indian Press.

BURDWAN-SANJIVANI  
May 26th, 1908.

We have protested times without number against the hostile attitude of the native-hating Anglo-Indian journals, and we remarked that unless Government punished the editors of these papers, discontent in the country would increase fearfully. The manner in which a petty Anglo-Indian journal, the *Asian*, spouted forth venom recently in connection with the bomb outrage is enough to make the blood boil in the veins of the most cool-tempered man. Fortunately, the paper is read by very few of the educated Indians, otherwise the effect of the *Asian's* writings would have been disastrous.

It is rumoured on all sides that Government is contemplating new Press regulations to gag the native press. But no good will come of the measure, unless Government prevented the Anglo-Indian Press from spouting forth venom. It is the writings of these papers that are poisoning the hearts of the natives.

74. Referring to Mr. Kingsford's deposition in the bomb-outrage case at Muzaffarpur, the *Hitavadi* Calcutta of the 29th May says:—

The party really to blame for the present unrest.

HITAVADI,  
May 29th, 1908.

Mr. Kingsford accuses the *Bengalee* and the *Amrita Bazar Patrika* of having prejudiced the public against him, even before he assumed the office of the Chief Presidency Magistrate. We hear the native Press condemned on all hands for creating the present unrest. Nobody mentions the *Civil and Military Gazette*, the *Pioneer* and the *Englishman*—the party really at fault. The reason probably is that some Anglo-Indians think that whatever they do in India is done in mere sport.

75. The *Bangaratna* [Krishnagar] of the 27th May asks the *elite* of Mahajanpur, district Nadia, to boycott Bidhubhusan Pal, the leading cloth-merchant of the place, for selling fresh consignments of *belati* cloth in spite of his vow to abstain from doing so made a year ago.

Social boycott preached against a cloth-merchant.

BANGARATNA,  
May 27th, 1908.

76. The *Dainik Chandrika* [Calcutta] of the 27th May draws the attention of the authorities of the Excise Department to the illicit sale of toddy by certain Parsees at Haltu, under the thanah of Tollygunj, district 24-Parganas. These Parsees have the license to sell toddy only to some shop-keepers of Calcutta. But they have begun to sell the intoxicant to anybody and everybody in the village. The result has been that the ruinous habit of drinking toddy is growing amongst the indigent cultivators and labourers.

Illicit sale of toddy at Kaltu, district 24-Parganas.

DAINIK CHANDRIKA,  
May 27th, 1908.



JASOHAR,  
May 28th, 1908.

77. The *Jasohar* [Jessore] of the 28th May is extremely sorry to find that Messrs. B. Chakravarti and A. Chaudhuri, barristers, as well as most of the pleaders at Alipur have refused to defend Babu Aravinda Ghosh. Is this, then, the end of the vaunted independence of the legal profession?

JASOHAR,  
May 28th, 1908.

78. The *Jasohar* [Jessore] of the 28th May says that the most important point to which the approaching Jessore District Conference should direct its attention is the formation of village associations which will have for their object to awaken Hindus and Musalmans in villages to their condition and surroundings, and to animate them with a desire to help each other in the supply of all their wants. Another important point is to counteract the evil influences created by foolish Mollas and Maulvis who are incited by the designing English, and to establish a perfect harmony between the different sects and communities.

JASOHAR,  
May 28th, 1908.

79. The *Jasohar* [Jessore] of the 28th May writes:—  
China's awaking. Signs of awaking are visible everywhere in the East. China is determined to free herself from her torpor of ages. A very large gathering of Chinese people at Hangchow made a huge bonfire of their opium smoking pipes, etc., and the Chinese Government saw in it the promise of a brilliant future for the country. Compare this with the feeble attempt made at Poona to put down the demon of drink there, and the opposition of the authorities to it. The vast difference between an independent country and a subject country is well illustrated by such minor incidents.

JASOHAR,  
May 28th, 1908.

80. Referring to the very low percentage of successful Muhammadan candidates at the last F. A. Examination as pointed out by a Muhammadan newspaper, the *Jasohar* [Jessore] of the 28th May observes that this fact alone should teach the Muhammadan community how fatal to their cause must be the growing dislike between it and the Hindus. The Maulvis and Mollas who have done so much in stirring up racial antipathy have been the worst enemies of the Muhammadans. The Musalmans should therefore beware in time.

JASOHAR,  
May 28th, 1908.

81. The *Jasohar* [Jessore] of the 28th May says that the bitter experience gained by the cultivators in Jessore last year by growing too much jute which failed to fetch them anything like a handsome profit, has taught them a salutary lesson, and they are growing paddy instead of jute this year as much as possible. This is a happy sign no doubt.

SANJIVANI,  
May 28th, 1908.

82. The *Sanjivani* [Calcutta] of the 28th May publishes the proceedings of a meeting held by 30 young men of Narail, in Jessore, at which they took a vow not to marry unmarried girls, if young widows were available.

SANJIVANI,  
May 28th, 1908.

83. The *Sanjivani* [Calcutta] of the 28th May says that if there is any truth in the rumour that an Indian will shortly be appointed to the Executive Council of the Governor General, then, Dr. Rashbehari Ghosh should be appointed to the membership. If a strong-minded and patriotic Indian be not appointed, the people will not be satisfied.

SANJIVANI,  
May 28th, 1908.

84. Referring to the allegation of a correspondent that the *Naiib* of the Gopalganj *cutcheri*, near Pingna in Mymensingh, forbade the issue by beat of drum of a notice announcing the meeting of the *Anjuman Islamia* of Sarisabari, the *Sanjivani* [Calcutta] of the 28th May strongly condemns the action of the *Naiib*, and observes that among the Hindus there are people who are opposed to the union of Hindus and Muhammadans.

ANUSILAN,  
May 29th, 1908.

85. The *Anusilan* [Calcutta] of the 29th May writes:—  
Famine in India. Famine is raging so violently in India, that the Government is begging help of England. In times of famine or pestilence the Government never remits any the least portion of the revenue. The zamindar may not have been able to realise rents from



his tenants, but he has to pay the Government revenue all the same. Then there are compulsory subscriptions which they have to pay, even though they be made quite destitute by such payment; for otherwise they are sure to be persecuted like Rasbehari Mandal of Bhagulpur.

86. Referring to the speeches of Messrs. Gokhale and Dutt at a meeting convened by some members of Parliament, the *Daily Hitavadi* [Calcutta] of the 29th May remarks:—

Speeches by Messrs. Gokhale and Dutt in England.

DAILY HITAVADI,  
May 29th, 1908.

The speakers were right in holding that unless the friends of India in Parliament made efforts to draw greater attention to the grievances of the Indians, their discontent would go on increasing. Who shall say how the authorities would like to hear this unpleasant truth?

87. The *Dainik Chandrika* [Calcutta] of the 29th May says that the high vocation of barristers ought to prompt some of the ablest among them to defend the prisoners in the Maniktolla bomb conspiracy case. Barristers in England never hesitate to defend the Irish terrorists. In fact it is a recognised principle of ancient Roman and modern English law that the prisoner should have the fullest advantage of all extenuating circumstances in his favour.

The trial of the prisoners in the Maniktolla bomb conspiracy case.

DAINIK CHANDRIKA,  
May 29th, 1908.

The paper then asks Mr. Norton, the counsel for the prosecution, not to show too much zeal for conviction and seeks to remind him of the sharp rebukes administered to various prosecuting counsel and public prosecutions on different occasions for insisting on conviction.

88. A correspondent of the *Education Gazette* [Chinsura] of the 29th May says that the Bengal Steam Navigation Company's steamer service between Chittagong and Rangoon, and that between Rangoon and Akyab deserve the support of Government, as well as influential merchants, both European and native. The unfair competition started by the European Company to crush the new native enterprise can scarcely be worthy of it. Meanwhile the sailors and others connected with the native company should behave themselves with moderation and tact, so as to gain the approbation of all right thinking Europeans and natives.

The Bengal Steam Navigation Company.

EDUCATION GAZETTE,  
May 29th, 1908.

89. The *Education Gazette* [Chinsura] of the 29th May strongly condemns the violent language used by the *Yugantar*, which goes even so far as to support the diabolical murder of two innocent European ladies.

The *Yugantar's* violent language condemned.

EDUCATION GAZETTE,  
May 29th, 1908.

Why should such a wretch talk of the *Gita*? May the souls of the ladies rest in peace!

90. Referring to the changes made by Lord Morley in the Calcutta Improvement Scheme as originally drafted by the Government of India, the *Hitavadi* [Calcutta] of the 29th May says:—

Calcutta Improvement Scheme.

HITAVADI,  
May 29th, 1908.

Lord Morley deserves our thanks for providing some seats on the Board of Trustees for the representatives of the Calcutta Municipality and some other non-official bodies. There is one matter which we would like to press on the attention of the authorities: New squares and parks will be opened in the congested parts of the city by ejecting a large number of people, for whom lands will be acquired by the authorities in the suburbs. Now, will it be just to send a large number of citizens to the suburbs without first improving the sanitation of those places?

91. Referring to the site of the bridge to be constructed across the Padma, the *Hitavadi* [Calcutta] of the 29th May says:—

The bridge at Saraghat.

HITAVADI,  
May 29th, 1908.

After the decision of the Committee appointed by Government to report on the merits of the different sites proposed, no one ever imagined that any objection would be raised to the construction of the bridge at Saraghat. But some engineers of the Bengal and North-Western Railway have informed the Government that the Saraghat site is not suited to the construction of a strong bridge. The Government have accordingly themselves set to reconsider the matter. This vacillation on the part of Government has exasperated the mercantile community of Calcutta. Government ought to be careful, for the



of the European merchants means much more than the agitation of the Bengalis.

HITAVADI,  
May 29th, 1908.

92. Referring to the insinuations of the *Englishman* against the numerous famine funds, *Gita* societies, and the organisation for collecting alms in aid of the famine-stricken people of Orissa, the *Hitavadi* [Calcutta] of the 29th May says:—

The *Englishman's* insinuations against famine funds *Gita* societies, etc.

Our contemporary suspects that these may have some connection with the revolutionist propaganda. People talk deliriously when their brains are excited.

HITAVADI,  
May 29th, 1908.

93. The *Hitavadi* [Calcutta] of the 29th May calls upon all to be on their guard against the tactics adopted by the foreign merchants to ruin the cotton goods industry of India. Reuter has informed the public that many of the mill owners of Lancashire have had to close their mills on account of the dullness of the market, and are trying to sell cloth at a much reduced price. It will not do for India to be led away from the path of duty by temptation.

Lowering of the price of Manchester piece-goods.

HITAVADI,  
May 29th, 1908.

94. Referring to Lord Curzon's support of Mr. Chamberlain's scheme of tariff reform, the *Hitavadi* [Calcutta] of the 29th May remarks:—

Lord Curzon's support of the tariff reform scheme.

Lord Curzon has changed his front. Five years ago he gave it as his deliberate opinion that the preferential tariff would do harm to India. Now he says that that is all nonsense. He says further that if hopes were held out to Indians that their interests would always be guarded, then they would with alacrity expound the cause of tariff reform. But as regards consulting a few representatives of the people of India on the question, his opinion is that considering the variety of races and interests in India no particular men can claim to represent the people of India. To whom then is the promise of guarding India's interests to be communicated for general information? We know very well that the tariff reform scheme has only the good of England and the Colonies in view. We cannot lend our support to a plan which does not expressly contemplate the protection of our native industries.

HITAVADI,  
May 29th, 1908.

95. Referring to the recent discussion in the House of Lords on the position of Indians in South Africa, the *Hitavadi* [Calcutta] of the 29th May says:—

Lord St. Aldyne and Indians in South Africa.

In the opinion of Lord St. Aldyne Indians cannot be regarded as being on the same footing with the English and the Dutch in all matters. If a subject-race must keep their heads low before the ruling race in a foreign, as well as in their own, country, why then preach doctrines of equality? What was the object of the Queen's Proclamation?

HITAVADI,  
May 29th, 1908.

96. Referring to the failure of the East Indian Railway Company to obtain loans in England, the *Hitavadi* [Calcutta] of the 29th May says:—

The influence of the bomb outrage on the money market.

The serious charge of waging war against the King brought by Government against 32 or 33 persons naturally made the capitalists of England to look with distrust on the stability of the British power in India. Government have to thank none but themselves for causing a fall in the money market in that way.

HITAVADI,  
May 29th, 1908.

97. In reviewing the *Ramayani Katha* by Babu Dinesh Chandra Sen, B.A., which has been prescribed by the Calcutta University as a Bengali text-book for the Intermediate Examination in Arts and Science, the *Hitavadi* [Calcutta] of the 29th May writes:—

A University text-book criticised.

The book is quite unworthy of the reputation of its author, and has sadly disappointed us. It lacks that finish of style and that spirit of research which we naturally expected to find in a work from the pen of Dinesh Babu. On the other hand, it has pained us to find grammatical blunders and unnecessary verbosity in many places.

The writer then quotes passages from the book to point out instances of bad logic, misplaced adjectives, incorrect renderings of the original Sanskrit texts, and ungrammatical and unclassical forms and combinations, with which it abounds.



98. The *Mihir-o-Sudhakar* [Calcutta] of the 29th May reports the proceedings of a *swadeshi* meeting held at Basirhat, district 24-Parganas, on the 17th May. Not a

MIHIR-O-SUDHAKAR,  
May 29th, 1908.

Report of a *swadeshi* meeting at Basirhat, district 24-Parganas.

single respectable Muhammadan resident of Basirhat joined the meeting. The gathering consisted chiefly of the local Hindu pleaders and muktears. Some of the Hindu officials also openly joined the meeting and took down notes, in defiance of the Government circular prohibiting such attendance.

The labours of the speakers to convince the audience that the prevalence of epidemic diseases, water-scarcity and famine in the country was the indirect consequence of British rule, were entirely lost upon the simple country people. On the other hand they are reported to have remarked that the divine visitations were entirely due to the activities of the *swadeshites*.

Almost all the speakers urged the audience to boycott *belati* goods. One of the speakers said that Government had no hand over what the people did privately in their own houses; and therefore so long as the *lathi* play was not interdicted by Government, the people should not desist from it. Another speaker said that there were some men at Basirhat who had served and was still serving their country in a quite disinterested way, and that if their names were published, Government would arrest them. This remark contains a mystery. Were those people conspiring against Government?

The writer in passing gives his opinion about the cause of the present unrest. According to him it is the lawyers and some zamindars who are in close touch with the lawyers that are mainly responsible for the present unrest in the country.

The *Times* on the outbreak of anarchism in Bengal.

99. The *Mihir-o-Sudhakar* [Calcutta] of the 29th May approvingly quotes the remark of the London *Times* on the growth and outbreak of

MIHIR-O-SUDHAKAR,  
May 29th, 1908.

anarchism in Bengal.

100. The *Mihir-o-Sudhakar* [Calcutta] of the 29th May quotes Mr. R. C. Dutt's remarks on the bomb outrage with the following comment:—

MIHIR-O-SUDHAKAR,  
May 29th, 1908.

Mr. Dutt's remarks on the bomb-outrage.

Mr. Dutt has found a splendid opportunity in "free England" to give utterance to his inward thought. Independence no doubt!

101. The *Mihir-o-Sudhakar* [Calcutta] of the 29th May contains reports of two Musalman meetings, one held at Mahiganj, District Rangpur, and the other at Medinipara in

MIHIR-O-SUDHAKAR,  
May 29th, 1908.

Two Muhammadan meetings.

which resolutions in favour of boycotting the sweatmeats, etc., made by Hindus were passed.

102. The *Mihir-o-Sudhakar* [Calcutta] of the 29th May appeals to the Muhammadan students who are passing the summer at home to exert themselves strenuously in the cause of promoting education, fellow-feeling, and co-operation among the Muhammadans in their respective villages.

MIHIR-O-SUDHAKAR,  
May 29th, 1908.

An appeal to the Muhammadan student community.

103. The *Mihir-o-Sudhakar* [Calcutta] of the 29th May deploras the present waterless condition of the villages in Bengal. The smaller rivers have mostly silted up, and the tanks

MIHIR-O-SUDHAKAR,  
May 29th, 1908.

Water famine in Bengal.

have been overgrown with weeds. In ancient times the Rajas, Nawabs and the zamindars both Hindu and Muhammedan excavated tanks from religious feeling and the numerous tanks in the district of Chittagong. Noakhali, Tippera, Sylhet, Jessore, Khulna, Dinajpur, Hooghly, Howrah, etc., to this day bear testimony to the pious public spirit of their excavators. The zemindars of modern times have not inherited this noble spirit from their forefathers. Their money is spent on motor cars, steam launches, theatres, circuses and alcohol drinks. The good of the ryot finds no place in their hearts. They will have soon to repent of it. For the ryot is fast waking up to a sense of his own rights. The money sanctioned by the District Boards for the excavation of tanks and the sinking of wells is mostly misappropriated by the clever Hindu contractors. "Even the benefits of canals and tanks are enjoyed by the Hindu Babus bent on establishing *swaraj*."

In conclusion the paper prays Government to re-excavate silted up rivers, and to excavate tanks, canals, etc. The district magistrates are asked to



ascertain, by personal investigation instead of on information supplied by their Hindu officials, the places where tanks should be excavated and wells sunk. They may also conveniently consult representative Hindus and Musalmans of the localities on the matter of selecting sites for wells, etc.

SAMAY,  
May 29th, 1908.

104. A correspondent of the *Samay* [Calcutta] of the 29th May considers that the English Government is solely responsible for the bomb incidents. The partition of Bengal, the Berisal police outrage, the Jamalpur atrocities, and the press prosecutions have undoubtedly led to the bomb incident. But secret assassinations can never establish religion and deserve no sympathy, says the writer.

Who is responsible for the bomb-incidents?

SAMAY,  
May 29th, 1908.

105. The *Samay* [Calcutta] of the 29th May quotes a certain passage from the *Pioneer* dealing with the anarchist outrage in Russia and remarks:—If anybody should say that the *Pioneer* is the arch-instigator of bomb outrage in India, would he be far wrong? Has not the Penal Code provided any punishment for this *Sirdar guru* of bomb outrages? What would the *Pioneer* itself say to what it wrote about the outrages in Russia?

The *Pioneer* on the anarchist outrage in Russia.

BANGAVASI,  
May 15th, 1908.

106. The *Bangavasi* [Calcutta] of the 30th May urges that if the *swadeshi* movement is to be made permanent, it should be linked with religion. The nature of the people of India generally is such that they will not long support the cries of hatred to Englishmen and of material gain with which the *swadeshi* movement is being conducted at present.

*Swadeshi* and religion.

BANGAVASI,  
May 30th, 1908.

107. The *Bangavasi* [Calcutta] of the 30th May warns Indians against being tempted to purchasing *belati* piece-goods by the cheap prices at which they are now selling. This warning is not given from any motive of hatred to Britain but from a sense that India's very existence now depends on the adoption of such a policy.

A warning against purchasing *belati* piece-goods.

BASUMATI,  
May 30th, 1908.

108. The *Basumati* [Calcutta] of the 30th May says that all Bengali delegates, not excepting Babu Surendra Nath Banerji, to the Allahabad convention have disapproved of the proposal made by the party of Mehta and Wacha to discontinue the congress and form an association for political agitation on a new method. In fact none has the right to discontinue the congress without completing the sitting of its last session and taking the opinion of all its delegates. With the exception of moderates and seekers of official favour the educated community in all provinces are in favour of holding the old Congress, that is the united Congress of Moderates and Extremists.

The Allahabad Convention.

BASUMATI,  
May 30th, 1908.

109. Our white contemporaries, writes the *Basumati* [Calcutta] of the 30th May, are saying that crimes like secret murder have never succeeded in securing political rights for a people. This is true and is admitted not only by us, but even by those who have engaged themselves in the work of anarchism. Neither in Russia nor in Ireland have bombs been considered by wise men as a means of securing political rights. Their appearance indicates the prevalence of the highest political disaffection. This has been admitted even by Gladstone. Bombs in India also indicate the same thing. If the authorities and the Anglo-Indians fail to realise this and continue to treat the agitation in the country as artificial or got up, the consequence will be really serious both for the Indians and the English.

What bomb affairs indicate.

BASUMATI,  
May 30th, 1908.

110. Referring to the report that a school has been started by disaffected Indians at Millside, Vancouver, with the object of spreading disaffection among the Sikhs; the *Basumati* [Calcutta] of the 30th May says that the *Englishman's* egg of *Sonar Bangala* (golden Bengal) has at last been hatched. Bombs have been discovered at Maniktola and the story of the school at Millside may be true. What is astonishing in all this is that while Englishmen are bestirring themselves to discover anarchism, they are not taking the least trouble to find out the causes which have given rise to it.

The Millside School of disaffected Indians.



111. We cannot refrain from laughing, writes the *Basumati* [Calcutta] of the 30th May, when we see the descendants of Lord Clive showing great concern about the development of our morals. At present the *Pioneer* and the *Times* have become very anxious at the lack of our moral advancement. Europe, in their opinion, took the charge of extending Western civilisation to Asia. But the East has only taken the material side of this civilisation and rejected its religious side, that is, Christianity. The result of this has been that Western materialism has begot an idea of "cynical self-interest" in them and made them sceptical about their ancient philosophical religion of renunciation. In the opinion of the writer, therefore, Easterners must meekly submit to all sorts of oppression and persecution which Westerners may commit on them, and the exploitation and impoverishment of their country by Westerners; otherwise they will be considered as having degenerated in morals.

*BASUMATI*,  
May 30th, 1908.

112. The *Basumati* [Calcutta] of the 30th May severely condemns the statement made by Mr. Rees in the House of Commons to the effect that it is the seditious native press and a few foolish Members of Parliament and agitators who are at the root of the present undesirable state of affairs in India, and that the Muzaffarpur outrage would have been prevented if the Government had pursued a repressive policy after the murder of Mr. Bloomfield, the Bihar planter, and says that it is really short-sighted persons like Mr. Rees and the *Englishman* who uphold the cause of dispolism and repression in India, who are the enemies of the Government.

*BASUMATI*,  
May 30th, 1908.

113. Referring to the fall in the English money-market on account of the frontier war and the discovery of bombs in India, the *Basumati* [Calcutta] of the 30th May says that such panic is groundless, because the foundation of British rule in India is too strong to be shaken even by the simultaneous explosion of all the bombs which were manufactured at Maniktola.

*BASUMATI*,  
May 30th, 1908.

114. The *Basumati* [Calcutta] of the 30th May thanks the Government for having given Rs. 2,500 to the widow of Babu Khetra Nath Mitra, late Deputy Magistrate, who was killed by some *budmash* throwing oil of vitriol on his body, but remarks that the amount of the donation ought to have been larger.

*BASUMATI*,  
May 30th, 1908.

115. The *Basumati* [Calcutta] of the 30th May says that the unreasonable attitude taken up by the Government in the Pareshnath Hill question has so much exasperated the Jains, that the *Jain Mitra* of Bombay, the leading Jain organ, has taken to preaching self-help and the boycott of English goods among the Jains. Again, in the mass meeting of the Jains, which was recently held at Lalbagh (Bombay), the speakers urged the audience to boycott even currency notes. Volunteers have been enrolled for the protection of the Pareshnath shrine, and they are prepared to go to jail and even to sacrifice their lives in the performance of the duty they have undertaken.

*BASUMATI*,  
May 30th, 1908.

116. The *Basumati* [Calcutta] of the 30th May publishes a portion of a paper in Bengali entitled "Patha and Patheya" (ways and means) on the development of Anarchism in the country, read at the Minerva Theatre by Babu Rabindra Nath Tagore. The following is a full translation of this portion:—

*BASUMATI*,  
May 30th, 1908.

The fisherman daily casts his net, and fishes are caught in it. Once as the net was cast, a jar was by chance raised; and as the jar was opened, instantly a demon came out of it in the shape of volumes of smoke. Arabian Nights contains a story like this.

Our newspaper daily brings news; but we never expected that such a jar would strike its net the other day, and such a fearful thing would come out of the jar.

The agitation which is created in the minds of the people of a country, when such a mystery is, in a twinkling of the eye, suddenly unravelled very near the house-door in a time of such widespread restlessness, makes it



difficult to maintain correctness in speech and conduct. When ripples are raised in water, the shadow becomes distorted of itself, and no one can be blamed for that. In a time of intense fear and anxiety, our thoughts and words become easily confused, and yet it is precisely the time when the need for unflinching and unadulterated truth is greater than ever. In ordinary days untruths and half-truths do not do us such serious harm, but in the days of peril there is no enemy so bad as they.

May God, therefore, grant that to-day we may not forget ourselves in fear, anger and sudden danger and in the profound agitation of weak minds, and by simply raising the dust of a multitude of useless words, make the foul atmosphere around us fouler still. Strong words serve only to increase restlessness, fear gives rise to a desire to suppress the truth somehow, so that if to-day we do not control the incitement to give expression to the agitation of our hearts, and do not discuss the present affair with the utmost coolness possible, do not discover and spread the truth, our discussion will not only be fruitless but also productive of evil.

On account of our degenerated condition, we desire to come forward in the present trouble with somewhat excessive hurry and eagerness and loudly say: "I am not in it; it is the doing of only that party; it is wrong on the part of only that man; I have been telling from the beginning that all this is not good; I knew that such an incident would happen."

In my mind to accuse others and pride oneself on one's own good sense with such unbecoming eagerness after a fearful occurrence bespeaks weakness, and is, consequently, a matter of shame. Specially, (as) we live under a powerful Government; if, in this day of official disfavour, it is attempted to rank oneself on the side of good-men by abusing others, a meanness is sure to make its appearance through it. It is, not therefore, well for the weak party to express excessive eagerness in an incident of this nature.

Besides this, it is cowardly to give vent to strong feelings in regard to those who have committed the offence and have been caught, and over whose heads the unfeeling rod of justice has been raised, without judging anything else, but simply on the ground that they have caused a serious situation. The charge of judging them is in such hands as will not in the least be swayed by pity or favour towards reduction of punishment: so that the little we will come forward to add to this only proves the cruelty characteristic of a timid nature. However blamable we may consider the affair, why should we in the anxiety of expressing our opinion on the subject, overstep the bounds of our self-respect? When a fierce wrath stands still blood-coloured in the firmament over the head of the whole country, our irresponsible trifling before the wielder of that thunder is not only unnecessary, but is in a manner improper.

However far-sighted one may consider oneself, it must be admitted that the majority in the country never imagined that the affair could reach so far. Every one of us has got more or less intolligence, but it cannot be expected that its working will manifest itself so much before as after the thief has escaped.

Of course when the incident has occurred, it is very easy to say that it has occurred because there was a chance of its occurrence. It is also easy instantly to take this opportunity to abuse those amongst us who are by nature somewhat highly excitable and say: "It would have been well if you had not gone to such extremes."

We Hindus, and particularly Bengalis, however much we may show excitement in words, can never engage ourselves in any rash undertaking. This story of our shame remains no longer to be well-known at home and abroad. It has been the subject-matter of constant unbearable taunts; particularly by Englishmen, at the expense of the Babu community. None amongst our friends and foes ever entertained any doubt that all sorts of words of excitement were perfectly safe at least in Bengal. So that up to the present time however much excess we have shown in words and in signs and deportment, the sight of it has only led sometimes our own men and sometimes others to be vexed and angry, and they have not even desisted from ridiculing our want of restraint as farcical. As a matter of fact whenever unmeasured words of boastfulness happened to be published in any



Bengali newspaper, or spoken by any Bengali speaker, we have particularly felt shame for our nation in the idea that in such men as are not renowned for heroic deeds, violence of expression only serves to exhibit their meanness in higher colours. It is therefore true that the fiery appearance in which the Bengali's heart-burning has, before our eyes, gradually manifested itself was never imagined to be inevitable by any wise man whether in our country or in any other country. So that in this day of sudden blooming of our intelligence, it is not consistent with sound judgment to hold him responsible for carelessness whom I do not like. I too do not, in this day of commotion, desire to bring a charge against any party. But we must find out our path by an impartial consideration as to how matters have come to pass, and what is to be their consequence for good or for evil. And if in trying to do so I differ in opinion from any man or number of men: then kindly bear this definitely in your minds, that my intelligence may be poor and my eye-sight may possibly be weak, but it is never true that any mistake that I may be making in judgment is due to indifference to the welfare or to any enmity towards the well-wishers of my country. Have patience and respect, therefore, for my purpose, though you may not accept what I say.

Without entering into a nice consideration of the part which individual Bengalis amongst us have taken in the occurrence of what has been happening in Bengal for some time past, it may be said for certain that every one of us has, somehow or other, supplied food to it with body, mind or speech. Every one of us has, therefore, felt and expressed in various ways, and each according to his own nature, this heart-burning which was not confined to only a limited space; and if one of its eccentric results be the strange preparation for secret revolution of this kind, every Bengali must accept its responsibility and sorrows. When fever came over the whole body, there is no escape for the palm of the hand by the urging, at the time of death, of the excuse that it itself is innocent, and the forehead is the root of all evil because it (the hand) was cooler than the latter. We did not clearly think out what we should do and what we wanted to do. This much we knew, that a fire burnt in our minds; and it is owing to this fire having of its own nature been scattered, that wet logs began to smoulder, dry logs began to burn, and the kerosine oil which lay in a corner of the house could not contain itself, and created a horror by breaking the control of its tinned receptacle.

However that may be, in whatever way in the mutual contact of cause and effect their mutual perversion may have occurred, when the fire has created a conflagration, all argumentation must be set aside in order to check it. It will not do to have a difference of opinion in this respect.

Specially, the cause has not been removed from the country; people's minds continue to be in a state of excitement. The excitement is so intense that even such deadly incidents as were thought to be impossible in our country have become possible. The spirit of opposition is so deep and widespread that the authorities will never succeed in stamping it out altogether; by simply trying to destroy it by force here and there they will rather make it fiercer and more widespread.

If we proposed to discuss what the officials should do in the crisis, it cannot be expected that they would respectfully listen to it. Standing, as we do, at the door of their tribunal, we do not entertain the vain hope of teaching political wisdom to them. Moreover what we have to say is an ancient story, and the listener will think that we have been prompted by fear to say it. Still truth is truth, even if it be old, and it does not cease to be truth even if misunderstood. It is this: "Forbearance is the ornament of those who are powerful." There is something more—fearbearance is not only the ornament of the powerful, it is also at times the most powerful and unfailing weapon in their hands. But as we do not belong to the party of those who are powerful, it will not be becoming on our part to discuss this piece of advice emanating from the quality of *Sattva* (goodness) at any length.

The matter concerns two parties, but the relation (which admits) of amicable settlement between the two parties has become very weak. On the one hand, power is assuming an extremely fierce aspect in total disregard of the sorrows of the people, on the other, the disappointed aspirations of the weak, finding no paths of success, are daily becoming desperate. In this state of



things the problem is not a small one, for in this matter concerning the two parties our only resource consists in what we can try to do in respect only of one party. In this stormy day the helmsman is being guided by his whims; in this extreme we must do the little that we can do with the help of oars. If the helmsman renders help, well; if he does not, we must engage ourselves in accomplishing the most difficult task, for when about to be drowned we shall get no consolation by abusing others.

To try to hide the truth in such a bad time is only tantamount to playing a child's play in a cataclysm. We are trying to tell the Government that all this is nothing, that it has only brought to light the mental derangement of a few youths. As for myself, I do not find any necessity for such empty words of consolation. Firstly, we shall not by mere such blowing with the mouth be able to turn even by an inch the political sail of the Government. Secondly, it has been completely proved that in the present state of affairs in the country it would be a lie to say that we know for certain what is happening in the different parts of the country. We must, therefore, do our work with a sense of the possibility of danger. No true crisis can be averted by irresponsible light words. It is only truth that is required now.

Now we must clearly tell our countrymen in a truly benevolent spirit that whatever path the Government's policy of administration may take, and however much our hearts may ache at the personal conduct of Anglo-Indians towards us, its remedy on our part is not to forget ourselves and commit suicide (do suicidal acts).

Considering the age we live in, it would be futile to warn in the name of righteousness. For, the man who fully believes that righteousness has any place in politics and gives public expression to it, is ridiculed either as a fool or a mad man. In time of need, the stronger party considers it a weakness, calculated to spoil the business, to follow the dictates of righteousness. Innumerable instances of this are to be found in the history of the Western Continent. In spite of this, if on the occasion of accomplishing a purpose, we advise the weaker party to follow the principles of righteousness, they reply with great excitement. This is not following the dictates of righteousness; this is following the dictates of fear.

It has been heard even from the lips of some God fearing Englishmen that in the Boer War which took place not long ago victory did not follow the steps of righteousness. In times of war to destroy the enemy's villages, to burn down their homesteads, to plunder their articles of food, and to make without discrimination large numbers of innocent men and women shelterless in order to strike terror into the hearts of the enemy are considered as a part and parcel of the state of war. The practice of banishing the sense of justice as a great hindrance in times of need, and proclaiming the unfettered brutality of the revengeful nature of man as the greatest aid in the achievement of the desired object is what the word "Martial" means. The indiscriminate barbarity of forcibly burdening the entire body of helpless villagers with punitive police is of the same nature. By means of these practices it is proclaimed that in political concerns pure justice and righteousness are not enough for achievement of the end.

This faithless politics of Europe is to-day poisoning the sense of righteousness all over the world. In this state of things, when in consequence of a particular incident and for a particular reason any subject-nation suddenly sees the perfect aspect of their own dependence and are pained at it in their heart of hearts, and are yet fired with humiliation at their total helplessness, then when an impatient restless party among them adopt a secret path, and thereby throw away not only the instinct of righteousness but also the instinct of *karma* (action) (prudence), it is simply folly born of brute force, blinded by the pride of power, to make only the agitating speakers of the country responsible for it.

To abuse such people of the country as have decided the secret path to be the only path for the achievement of political good, will, therefore, be fruitless, and they will also laugh at any righteous advice which we may attempt to give them. As in the age we live in, righteousness openly fights shy of political interest, all men must suffer in various forms the misery born of such unrighteousness; the sovereign and the subject, the powerful and the weak, the rich



and the poor, none will escape it. The sovereign will, when necessary, strike the subject with the evil policy, and the subject also will, when necessary, try to strike even the sovereign with the same policy, and the men composing the third party who are not directly implicated in these affairs will also suffer from the conflagration caused by this friction with unrighteousness. In fact when having fallen into danger men clearly understand that unrighteousness, kept at bay, not only serves as a slave in bondage to one party; but that when eating the salt of both parties, it becomes equally dangerous to all (both) parties, then distrusting all faith in its service mutual settlement to have it banished with united effort goes on in the society which finds itself in danger. It is in this manner that the lord of righteousness saves (the glory of) righteousness, and makes it victorious in the midst of dire conflict. So long as this is not completed, the entire human community will continue to be scorched in the (fire of the) conflict between suspicion and suspicion, malice and malice and crooked policy and crooked policy.

If, therefore, in the present state of affairs, anything has to be said to the excited people of the country, it must be said from the standpoint of necessity. It will have to be clearly explained to them that even when the necessity is very pressing, it ought to be satisfied through a broad path (by regular means). If we try to simplify business by following a narrow path, we shall one day lose our knowledge of the direction of the compass, and finally shall only get no path and the business will also be spoiled. Never in this world does the path shorten itself or time curtail itself because the urgency of my mind is very great.

Let no excitement of the hour make us forget how big a thing service of the country is, and in how many directions its innumerable branches and twigs are spread. In a country full of varieties and factions like India, the problem is very hard to solve. God has charged us with such a great work and we have come with the order of undoing the hundreds and thousands of knots in such a vastly intricate net of our human community, that we may not forget the greatness (of the thing) even for a moment and show any impatience. Of all the great currents of forces which have awaked in this world from the earliest times, some mighty tributary or another of each has come and met in this India. The day, in the age beyond historical memory, on which, urged by some unavoidable hidden purpose, the Aryan race suddenly became mobile like a current released from its mountain cavern, and came out on the world's path, and a branch of it lighted the fire of Yajna in the shade of the Indian forests, reciting Vedic *mantras*—has the preliminary song of a monumental history, which was, on that day, begun in the field of union between Aryans and non-Aryans in India, to day stopped before being completed? Has Providence to-day suddenly broken it in indifference like a play-room built by a child? Again, from this India the Budhistic cult of unity, sounding like the booming of clouds charged with the water of mercy, awakened the Mongolian races living on the shores of the eastern ocean of Asia, and has made one with India in the matter of religion all the alien peoples speaking different languages from Burma to distant Japan. Has the rise of this mighty force in the Indian field turned to be only a fruitless futility in the lot of India alone? After that, urged by a Divine power, another mighty force of man arose out of sleep and ran, carrying the principle of unity, to deluge the world with fearful speed; and Providence has not only called this current of power to India, but it is here that he has also given it permanent shelter. Is this incident in our history a sudden calamity? Is there no lasting sign of permanent truth in it? After that, when in the vast field of Europe the power of man emerged with its point towards the (external) universe in the intensity of its vitality, in the curiosity of knowledge and in the eagerness for collecting articles for sale, a mighty tributary of this also flowed to India and instantly carrying the call of Providence is awakening us with the impact (of collision). In India these chapters, taken one by one, are not mere unconnected, scattered ravings of history; they are all joined together; none of them has disappeared like a dream; they all exist. In peace or in war, the will of Providence is being constructed with unprecedented nicety by means of strokes and counter-strokes. In no other country on earth has such a vast constructive preparation been made—in no other sacred place have so many nations, so many religions, so many powers



combined—in no other part of the world has the clear mandate been sounded of making the ideal unity victorious in this world in the midst of conflicts by working out a vast reconciliation between the widest diversities and varieties. Let man in every other place extend dominion, expose commodities for sale and extend power, (but) let the Indian shed the generous and pure lustre of salvation in the midst of the cruel narrowness of man's field of action by admitting, through the practice of severe austerities, the presence of the one, the Brahman, in wisdom, love and action, in all inequalities and all conflicts. This commandment was issued to us even from the beginning of Indian history. White or black, Muhammadan or Christian, East or West, move in antagonism to us. It is in order that (the Indians) may make mighty efforts extending over hundreds of centuries so that all conflicts may be made up in this very land of India, that in a very ancient time the Upanishads promulgated the doctrine of unity with such wonderfully simple wisdom, that although history has been expounding it from all sides, it has not yet found its end.

BHARAT MITRA,  
May 30th, 1908.

117. The *Bharat Mitra* [Calcutta] of the 30th May contains details of the prosecutions at Muzaffarpur and Calcutta in connection with the bomb outrage and conspiracy and in noticing the evidence of one of the prosecution witnesses points out that he was as old convict, who had suffered three years rigorous imprisonment.

BHARAT MITRA,  
May 30th, 1908.

118. As an introduction to the life of Rani Padmini of Chitor, a correspondent of the *Bharat Mitra* of the 30th May has the following:—

A lesson of self-sacrifice.

Only that nation has a right to exist whose motto is "either gain your object or die." Japan is an admirable instance of this spirit of self-sacrifice, and it is on account of this national life that she is getting on so rapidly. There was a time when India also had a national life and understood the object of its existence. When the people were writhing under Aurangzeb's tyranny, some of them went to the Sikh leader Guru Tegh Bahadur and sought his advice. He asked them to make a sacrifice of their own selves. Guru Govind, who was yet young, remarked that sacrifices are made of the dearest objects, and as there was nothing dearer than Guru Tagh for them, why not then the people should sacrifice him? The Guru understood his meaning, and in reality, very shortly afterwards, Aurangzeb's blood-thirsty sword was on his neck. Thus it is this spirit of self-sacrifice which enslaves even the goddess of independence and makes her its disciple.

No one can dare declare that nation dead which has developed in itself a spirit of voluntary self-sacrifice. Sometime or other, the thickest layers of the earth and the hardest rocks will feel the force of this spirit. So also in time, past, when people of India realised the prestige of their mother-country they were ready to give up their own lives to gain their object.

BIHAR BANDHU,  
May 30th, 1908.

119. The following extracts are taken from a leading article in the *Bihar Bandhu* [Bankipore] of the 30th May:—

Repressive measures or improved Government.

Even the Indigo planters have, in a meeting assembled, asked the Government to gag the native press.

The Government must have seen that Englishmen, if not the English Government, have been trying to create discontent among the people for the last twenty or twenty-one years. The counsel of gaging is not good. Bombs have really been the result of a reaction caused by the creation of an under-current of feeling on account of immature and improper proceedings. Legislation of a kind which would show what should be written is certainly desirable. Government should lay down a standard by which the Executive Government may test what writing is seditious and what is not. The absence of a clear definition of sedition appears to have been the cause of all this mischief, and has helped the people even of the lowest castes, such as *domes*, etc., to have an idea of sedition. This has also afforded an opportunity to such as were hankering after a cheap notoriety, and tempted the half-educated and silly lads to sit on the editorial chair and scribble off something discreditable to themselves and to their country. The Government officials have also adopted arbitrary proceedings. This is not good counsel at this juncture. Government should not lose its balance of mind as no amount of writing by any one can do any harm. On the other hand, it enables the Government to see the direction in which



the current of Indian public opinion is running. If there really be an apprehension of a general revolt, adopt proper measures (to suppress it) by all means. To do it on the principle of coercion is not good. It is a matter of great regret that there have been a survey, a census, and even a linguistic survey, but nothing has been ascertained as to how the masses who form the bulk of the population are earning their livelihood, and what they are thinking about or if they are capable of thinking at all. Being provided with everything that is necessary for good government, the Government and its officials, nay every other Anglo-Indian, are committing blunders. Just see that the Planters who have spent the best part of their lives in this country and have ever been working in the fields, have also given an odd advice.

The *Asian* writes, that in order to put a stop to the assaults on Europeans by natives, the English also go out in bands murdering the natives. Do these expressions show good taste? Perhaps the Government also would not like them. The country is calm and quiet but even if there be any discontent anywhere, writings like the above would be only adding fuel to the fire.

It is silly writers like the editor of the *Asian* who have brought the justice-loving Government to this pass. The Government would do well to listen to the *Statesman* and distinguish between Mr. Gokhale and Mr. Bipin Chandra Pal, between Dr. Ras Behari Ghosh and Arbinda Ghosh, for ignoring its advice; if Government follows the advice of papers like the *Asian* and the Muzaffarpur white planters, the consequences would be serious. What it means to suppress for the good of the country is an impossible task. It will, besides, alienate those whom it regards as its friends. It is due to these great men that the educated classes are still loyal to the Government; but if it loses their sympathy or if they assume silence, it will afford greater opportunity to Anarchists for further mischief. A nation which cannot give expressions to its thoughts in a decent manner and which cannot keep its head cool when in difficulty, is not fit for any high aspirations and deserving of respect. To lower the prestige of the British Government is not good. The world will blame it. History will sooner or later pronounce its verdict upon it.

The recommendation of the Anglo-Indian Defence Association is not yet known: there is no harm if it has been given with due regard to time and place, otherwise it would be like the blind leading the blind.

The paper then criticises the promise made by the Maharaja Bahadur of Darbhanga before the Planters' Association at Muzaffarpur, and questions his authority to speak on behalf of the public.

Referring to the remarks of Mr. Ali Iman Bar-at-law, President of the Bihar Provincial Conference, the paper says that no true Englishman nor the Government is pleased with such dittoing men; besides the speaker himself is exposed. The Government cares very little for the nonsense talked by the native papers. All the troubles are created by the Indians who have the oars of the District Offices and by the Government Translators. So long as the native press exists, it will never cease (writing as it does); so the publication of every one of them would have to be stopped. The best thing for the Maharaja (Darbhanga) would be to move His Excellency's Council to give a correct definition of "sedition," "disaffection;" dissatisfaction, etc., in the Penal Code, and explain the same by means of illustrations; but if the fate of the papers is made to hang on the personal opinion of the above men, a hundred thousand legislative measures will not do any good to the country.

The object being to keep the majority of its subjects happy and contented, what is required is a change in the present system of Government, also the appointment of good officers, a better system of education, creation of good feeling and the establishment of peace and contentment by removing the causes of food difficulty from which the people are suffering at present, and not a Gagging Act.

The paper supports the "Biharee" in stating that the Government is in need of good advice, and after quoting an extract from that paper regarding the measures which should be adopted to put an end to "ribald journalism" asks the maharaja of Darbhanga to think over the matter again.

So far says the paper about the duty of our countrymen, but the authorities have a duty as well. What it is may be gathered from the following extract from the *Pioneer* which is the advocate of the Government, and it behoves the



Government to duly consider it. "To stem the growing tide of opposition now surging against the Government of India, plain, straight-forward dealing with all classes appears to be the one method which promises a peaceful success, etc., \* \* \*

BIRBHUM VARTA,  
May 30th, 1908.

120. The *Birbhum Varta* [Suri] of the 30th May advises the people of India to work out their advancement themselves. Indians and progress.

The Government minds its own interests more than those of the people, and uses every possible means in its power to protect its interests. Hence while numbers of Indians die of famine and pestilence, a huge army is maintained in India at the cost of its people. The English refer to drought as the cause of famine. But cannot the mischief caused by drought be prevented by irrigation works? And how much does the Government spend in such things? The Government encourages the construction of railways, but that only benefits the people of England by facilitating the conveyance, and hence the sale, of English goods. Besides, railways afford a convenient and quick means of transport for the army. As for the people of India, railways do them more harm than good, inasmuch as they kill *swadeshi* industries which cannot compete with those of England. Besides, it is due to railways that enormous quantities of the produce of India are carried away from the country, thereby depriving the people of their food. Many industries flourished in India in the old times, but the oppressive laws of the East India Company killed them all. Even now the Government takes care to keep the Indians out of technical education, and takes much pains to train them up only as clerks. The people of India are heavily taxed, and all the money contributed by them goes to secure comforts and luxuries for the English. The people should, therefore, try to improve their own condition.

DAILY HITAVADI,  
May 30th, 1908.

121. In the course of a speech delivered on the Empire Day, writes the *Daily Hitavadi* [Calcutta] of the 30th May, Lord Curzon described India as the land where the English character can receive a thorough training. But was it not Lord Curzon who said that the East was on a much lower moral level than the West? The good qualities which the rulers of India appear to possess make one rather sceptic about their benefiting at all by the schooling they receive here.

DAINIK CHANDRIKA,  
May 30th, 1908.

122. Referring to the cults of Anarchism and Nihilism all over the world, the *Dainik Chandrika* [Calcutta] of the 30th May says:—  
Support of Russian Nihilism by the Anglo-Indian Press and its result.

These doctrines are the direct outcome of the doctrine of equality preached by the atheistic philosophy of the West. In India the introduction of these cults may be traced to the exultations of the Anglo-Indian journals at the doings of the Russian anarchists. The *Pioneer* and other journals of its class were then actuated by the hatred and fear of Russia. They forgot that the effect of their writings would be to encourage the Indian youths to imitate the Russian anarchists. Now the Anglo-Indian Press has been caught in its own net. This is how sins are atoned for.

NADIA  
May 30th, 1908.

123. The *Nadia* [Krishnagar] of the 30th May draws the attention of the District Magistrate of Krishnagar to the manner in which the rice-merchants of the local bazar are keeping up the price of rice though it is selling at a cheaper rate at Nabadwip, Santipur, and Kushtia in the same district, and not very far from Krishnagar.

SONAR BHARAT,  
May 30th, 1908.

124. The *Sonar Bharat* [Calcutta] of the 30th May asks: Why was not Khudiram allowed a pleader? Are not the worst criminals in England and India allowed to have the assistance of pleaders? What novel or unprecedented act has he committed for which he was deprived of the privilege allowed to all men? Is India out of the pale of the civilised world? Are all pleaders in Bengal as imbecile as those of Muzaffarpur?

YUGANTAR,  
May 30th, 1908.

125. The following is a full translation of an article under the heading *Bangalir Boma* (i.e., the Bengali's bomb) which appears in the *Yugantar* [Calcutta] of the 30th May:—  
The Bengali's Bomb.

Bengali boys have learnt to manufacture bombs, but they have not learnt to throw them well. It is because they have not yet been able to take good



aim and to hit the mark that in the Muzaffarpur accident they have killed some other persons than him whom they had intended to kill. It is only because their hands were not trained (to the task) and their heads were not in a proper condition that two innocent ladies have had to die.

The Government Inspector of Explosives has been amazed at the Bengali's skill in the manufacture of bombs. It is his opinion that explosive fire-arms have taken a terrible form in the Bengali's hands. There is no doubt that an explosion of the bombs would smash to dust an area two hundred yards in extent. It is also a matter of great wonder that no sort of accident took place during the manufacture of these terrible fire-arms. How many machines and factories of England with their coolies and labourers are blown away while bombs are manufactured! Oh! sitting in some obscure solitary place the "rice-eating" Bengali has, with the help of two or three ordinary implements, accomplished this task, requiring extensive preparations and beset with numerous dangers. It is beyond the vision of the secret spies of the *jeringhi sirkar* to see where in some solitary room in the kitchen, brothers, sisters, mothers and daughters together are making and can make bombs. Even the extensive machinery and factories in England have to own themselves beaten as to the way in which the Bengali can manufacture bombs, guns and cartridges. Let the unostentatious preparations for this great revolution be silently made and collected in every house. A handful of policemen and English soldiers will not be able to find them out. They will not be able to keep this extensive preparation for a great *Kurukshetra* in check by obstructing it. The inclination for making this preparation is due to the spirit of the age; it is a law of nature; it is the unobstructed awakening of the instinct of self-preservation of a sleeping race, persecuted, despised, and trampled under foot for a long time.

Two or four boys have been arrested to-day. Although Hemchandra, Ullaskar and others will never more be united with us in the field of action—we know indeed that they will never escape from the grim jaws of the English, thousands and thousands of Hemchandras and Ullaskars have come up again and are standing in front. Hence there is no reason to despair. The soil of India is ever fertile with the blood of heroes. There will never be a lack of heroes in India the progenitor of heroes. There is never a want of workers in the field of action which has given birth to Vedic lore. What is now wanted is zeal, courage and life. Money will not be wanting. Do not be afraid because you are destitute. Be prepared for death. Advance slowly with a firm determination. Enormous wealth, fame and glory have been

Demons.

collected for you. You shall, without doubt, be able to master the divine art of killing *Asuras*.

Your momentary awakening, your startled looks alone, have shaken the enemy's heart. Terror and wailings have filled the skies. Under the momentary cover of the curtain, and at the first playing of the concert the hearts of the audience have danced in joy. The real play has not indeed begun yet.

Hence get to understand what is to be done now. Understand it well and leap into the sea of action.

126. The following is a full translation of an article in the *Yugantar* [Calcutta] of the 30th May entitled "Kansa's fear of Krishna":—

"Kansa's fear of Krishna."

From fear of his (would be) destroyer Krishna, Kansa began to view Krishna evsrywhere: that frightful spectre of dreadful death haunted his eyes everywhere. Overcome by the fear of death, Kansa began to cry "save me." Wherever Krishna was talked of, wherever his influence (extended), wherever the characteristics of his great piety and the vigour of Vishnu (divine vigour) were in evidence, there the wicked fellow began his oppression and tried thereby to nip that divine force in the bud. While Kansa was passing his days in great misery under fear of Krishna, that fear assumed the form of Krishna, dragged the vile creature by the hair and put an end to his life.

In the same manner the fear of bombs and guns has possessed the police everywhere in India. The police have begun to see bombs at any and every place. While lying down, sleeping or waking, the police get information (such as) "here are bombs," "there are bombs"; and arresting people at

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random, raiding any house (at their pleasure) and looting, have come to be among the every-day actions of the police. However that may be, we are not afraid on that account. But the fear and foolishness of the police make us laugh.

Certain it is that with the help of a few traitors the police have succeeded in unearthing the secrets, and are giving evidence of great efficiency. We too call the police great Bahadurs (men of ability), for in forgery and fraud, bribery and treachery, the English and their police are quite dexterous. From the field of Plassey the English have been practising their hands in "forgery," bribery, etc. It is simply because we are incapable of those things that having once sustained a (severe) blow on the Plassey field we have to-day fallen into this distress; and it is their ignorance of those things that has sent Barindranath and Upendranath to prison. The simple-hearted youths engaged in their business in their religious belief and in the simplicity of their minds, and hence have come to grief being caught in the meshes of *ashwa chakra*. "Dishonesty should be met by dishonesty": these words of the *shastras* are very true. The dishonest fellow must be put down by dishonesty. "By deeds of any and every sort, whether mild or cruel, should one save the distressed soul" (as in the *shastras*). A man should save himself (at any cost), for to save one's self constitutes true religion.

\* A movement of the horse at chess which leaves the king no other alternative than to move in a certain fixed groove.

The manner in which the police are conducting themselves, shows clearly that they are greatly afraid. In a certain office of a European a soda water bottle burst from the force of heat with a booming noise, and all the *feringhis* ran away leaving their hats behind. A certain person was going with a *bel* fruit tied at the end of his cloth, and a *pahrawalla* ran after him, partly for the sake of his bread and partly from a desire for *baksis* (reward). The *belwala* goes ahead and the *pahrawalla* follows! After running for a while, both fell down and struggled together. The moment the *bel* was pressed within his armpit, the man immediately shouted:—*abhi phat jayega, dono morega* (it will burst immediately, and both of us will die). Instantly the *pahrawalla* gave up his prey and moved backwards a hundred steps. At last the hero mustered courage, and untying the knot at the extremity of the cloth discovered two *bels* and stood amazed.

Another story of like nature can be narrated. The other day at mid-night 150 to 200 policemen went in marching order to capture bombs in a garden at Bhowanipur. When they neared the garden four bombs from the opposite party were fired in quick succession. The police stood aghast. Being at a loss to understand what to do, they were at last obliged to beat a retreat for fear of their lives. Here ended the heroism at that place. Where there is no Mirjafar, there the police cannot display their efficiency and their heroism fails; there the police are half-dead, even before the bombs burst.

YUGANTAR,  
May 30th, 1908.

127. The following is a full translation of a poem published in the *Yugantar* [Calcutta] of the 30th May under the heading "Prafulla's Suicide."

"Prafulla's Suicide."

As the lion's cub roars seeing a herd of sheep,  
Even so thundered Prafulla Kumar,—  
"Traitor, fool, *Mlechha's* dog;"  
Shouted, saying "Ao, *pakro*" (come and arrest),  
And in a moment took up, what was dread as death,  
The terrible pistol filled with explosives.  
The quiver was almost empty, but still did not waver  
The heroic heart. Saying "*pakro*"  
Thundered again;—nobody dared  
To face him. That fierce warlike spirit,  
The countenance irradiated by the effulgence of vigour, courage and  
heroic prowess.  
Terrible cataclysmic fire  
Sent forth his two wide-opened eyes;  
With lightning speed went forth far around  
The terrible revolutionary forest fire; burning  
All round,—the sky, the air; burning  
The arena; burning the enemy's inmost part.



Casting a blood-red glance  
 (He) paralysed the hearts of countless enemies,  
 As if at the time of cataclysmic ruin  
 Mahadeva with his bow, or with the thunder in his hands  
 Indra, was about to destroy the demons. Or,  
 As if like that helpless Pandava lad\*  
 Who, surrounded by innumerable foes,  
 Sometimes with his broken bow,  
 Sometimes with his emptied quiver, sometimes with his half-broken  
 Un-sheathed sword, with sword, armour, buckler, top-most part of  
 chariot,  
 Sometimes armed with the chariot-wheel, fought alone  
 With the seven charioteers; as if a young  
 Lion cub, having again and again thrown into confusion  
 A countless herd of sheep, being weary,  
 Fell helpless in the midst of countless foes,  
 Tearing out its heart with its teeth  
 Preserved its own honour; still would never  
 Beg for his life. Even so did the heroic  
 Bengali boy. Like a lightning flash  
 In a moment his sense of honour was roused;  
 For a moment the hero pondered what to do;  
 In a moment the child knew that death was near;  
 In death found the child where nectar was.  
 At that auspicious moment, looking towards Bengal  
 In a moment the hero saluted the Mother;  
 And the Mother blessed him, saying "Don't fear."  
 In a moment turned the mouth of the pistol,  
 Took a fatal aim at himself,  
 Tearing through his neck the bullet vanished,  
 Blood gushed out—still (he) stood firm.  
 Again he took another terrible aim,  
 Still the hero's body did not fall.  
 "Pakro" again he shouted,  
 Tranced, silent (stood) the dogs at a distance  
 Motionless; spell-bound and with benumbed eyes  
 Viewed that heroic, weird scene.  
 Once, twice, thrice (he) took aim;  
 Pointing at the breast with the pistol  
 For the last time; with that mortal blow  
 Tore up in a moment the tenement of inert matter.  
 Composing his bed on the Mother's lap  
 The Bengali boy-hero fell.

123. The following is a full translation of an article under the heading:—

The *Yugantar's* self-revelation.

"The *Yugantar's* self-revelation" which appears in  
 the *Yugantar* [Calcutta] of the 30th May:—

YUGANTAR,  
 May 30th, 1902.

It is for fearlessly proclaiming to the people of their own country the glorious words of independence and for showing the path of deliverance to the travellers of that path, that the *Yugantar* was born. To-day, by God's grace, the people of the country, distressed by subjugation, (and) bruised and battered by the foreigners' oppression, are desirous of and existing for independence.

Considering the change that has taken place in the country in comparison with (what it was) three or four years ago, one is led to think that the *yugantar* (the new era) is to-day incarnate in reality! To-day the spell of sleep and illusion which was on the people of the country has passed off. The *Feringhi* has to-day been revealed in his own real aspect. To the Indian's eye he appears to-day to be a *mlechha*, a foreigner, a robber of others' property, and a cheat. As a result of his draining and grinding, he is in the eyes of the people of the country a being of no higher order than robbers, burglars, etc., with only this difference that he is a little stronger than ordinary robbers, burglars, etc., in brute force. This the people of India have to-day understood very well (*lit.* in their very hearts), and this also they have understood that unless the *Feringhi* leaves this country there is no peace, no religion, (and)



no improvement in the arts, commerce and agriculture in this country.

\* A name of Durga. The word means the Goddess of Plenty.

was born, has to-day, through the grace of Providence, been well accomplished. Hatred of the Feringhi and a desire for independence or deliverance constitute to-day the highest aspirations of Indian youths, (lit. have occupied the place of the *Ishtamantra*† of Indian youths.)

They are proceeding in the path of deliverance (and) have known the path of deliverance. The water of a strong flood during the rainy season, though at its first onrush it overflows the banks of the river, soon falls into its own channel and with a great speed rushes along its desired path towards the sea. The new worker, even though while walking along an unknown (and) new path he may stray into the wrong track on account of his mental agitation and an outburst of the feelings of his heart, he will, with his mind's eye, soon ascertain the goal and the direction (in which he ought to go), and will come upon the really straight path. The traveller who follows in his footsteps and comes after him, will easily be able to avoid the error of the preceding traveller.

But the question is, will the *Yugantar* be engaged only in preaching words in this era of action? Has not its vow been fulfilled? What reply will the youths, who serve the *Yugantar*, who have given up everything that was their own, who have offered up their lives, (and) who possess only a cowrie, give to that?

That reply lies in the hands of the people of the country.

In spite of the great sympathy and help of the people of the country, the *Yugantar* has to-day lost its all on account of repeated loots and prosecutions.

Owing to police *zulum* no house can be hired for the *Yugantar*, no Press at all consents to print the *Yugantar*.

On Thursday last, the 21st May, Srijukta Biren Chandra Bandyopadhyaya Mahasya has taken up the management of the *Yugantar* and has had the names of his father and grandfather registered before the Police Magistrate. It is he who is now the printer and publisher (of this paper).

The youths who carry the *Yugantar's* flag, are advancing fearlessly with the flag in hand. But the task of maintaining the honour and stability of that flag is upon the people of our country who desire freedom. The strength of money and the strength of men are simultaneously needed. The *Yugantar* does not lack the strength of men, its want is that of the strength of money.

The servers of the *Yugantar* have not come forward to this task in the desire of (earning) wordly honour and glory or of fame. God is their leader, *Karma* (action) is their path. It is only the service of the country which constitutes their *Dharma* (principle of religion); they do not care for the consequences of *Karma*. Hence those who have resigned to God, renown, disgrace and everything, are not nervous about the permanence or temporary existence of the *Yugantar*.

They are servers; the people of the country are entitled to get their service. The *Yugantar* is the thing which supports their service. Will not the people of the country maintain that support? The *Yugantar* is not any body's personal property, the *Yugantar* belongs to the people of the country.

Hence the servers are to-day free from all anxiety after placing on the people of the country the task of maintaining the permanence of the *Yugantar*.

129. The following is a full translation of an article which has appeared in the *Yugantar* [Calcutta] of the 30th May under the heading "The traitor's expiation" :—

Some day or other the traitor must make an expiation. It is true that the traitor enters the house in disguise and discloses the whole secret, but when the rod of justice awakes, the traitor gets no place on this earth to stand on. In no country is there a lack of traitors. And particularly in Bengal,

\*Who helped Raja Man in quelling the rebellion of Pratapaditya.

\*Bhabananda, many and many a Mirjafar has been born during this long period of subjection and now adorns the country. What should be done when there is treachery between neighbour and neighbour, treachery between father and son, treachery between



brother and brother, between husband and wife? By what means can good be effected at such a place? What means should be adopted so that the nation can advance in the path of welfare after clearing the path of all thorns? The *Mahabharat* says to this effect (here follows a text from the *Mahabharat* which the witer renders as follows):—

Whether it be son, brother, father, mother, or friend, whoever will stand in the way of (your) self-interest, him you shall kill and there will not be the least sin committed in that. What shall then be said of the case of the traitor?

To-day the day of treachery has again returned in Bengal. Even before the newly-awakened nation has had time to raise its head like a little baby, there have appeared Bhabanandas and Mirjaffars. The very powerful enemy has subjugated men of ordinary means, with money and engaged them as spies. Blinded by the temptation of money these countrymen are not shrinking from thrusting the dagger into the hearts of their own brothers. It is true that want drives them to submit to the authority of the English, and engage in doing unrighteous acts. It is also true that they honour money and not the English. To-day the public treasury is in the hands of the English. The English come to force their way into houses with an array of *lalpaggris*; what evidence is there to prove that tomorrow the treasury will not fall into our hands? When we shall have money in our hands, those men will doubtless instantly return to our side.

The enemy is trying to increase the number of traitors by gifts (bribes). They have made detectives even of high Government servants by holding out to them the temptation of money. We keep all this information. They are trying to gather information by sending about low-class men as spies. In the bomb case at Alipur, a barber is now giving his deposition as a spy. It is said that this barber had followed Barindranath and others to almost every place. Engaged (by Government) such spies are trying to get arrested all the independence seeking youngmen.

The country has become eager for their expiation. The public is showing great eagerness as to how these traitors will be detected and punished. This universal eagerness will, we believe, soon take the form of action. And the indomitable spirit of revenge will continue to be terrible gratified by the traitor's blood. Once the national ire is roused, it will be impossible for the autagonist to stand against it. This rage is never quieted before it has destroyed the antagonist's *gotra* (clan), *gosthi* (kindred) and *bansha* (family). And this rage will doubtless reduce all to ashes, (both) the great offenders and the suspected innocents. The time of expiation is near at hand.

130. The *Yugantar* [Calcutta] of the 30th May has an article under the heading "Section 121—Waging war against the King" of which the following is a full translation:—

*Proclaiming war against the King of the English.*

Countrymen, even the moment before the mystery was cleared up you knew absolutely nothing as to where and what kinds of implements of war a handful of Bengali youths and boys were collecting, and as to what smallest atomic existence in the limitless universe it was by taking shelter in which they were preparing to show the eternal path of deliverence for the entire (population of) India and even for the entire mankind by creating and spreading a universal and grand revolutionary spirit, which is possessed of a lightning speed. Where are now those thousands and thousands of youths, who, drawn by the central attraction of a loadstone, were preparing for your deliverence? What traitor has unravelled the mystery before the proper time and placed a thorn in that path of your deliverence?

Due to the treachery of what traitor, who is a disgrace to his family, are they prisoners to-day? Some are charged with sedition on account of having been preparing for war against the King of the English, while some one has laughed at the enemy and is gone to the other world.

Because some chemicals and fire-arms were being made in a certain underground cell, it is conspiracy waging war against the King, proclaiming war against the King of the English; quite so. The prisoners have frankly (*lit.* with clear throats) admitted this, they have declared that they will root out the English from India.

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May 30th, 1909.



Upendra Nath has said : " We are all prepared to revolt against the British Government. This Upendranath was for some time a writer in the *Yugantar*. The attraction of his spicy (*lit*, juicy) pen has driven thousands and thousands of hearts mad with the madness of revolution. Just as at the sweet sound of the hunter's flute, the deer comes running from a long distance towards death, similarly the spell of Upendranath has intoxicated the hearts of thousands and thousands of youths and boys with the maddening spirit of the pastime of war. The line of activity of that Upendranath has been changed before his song was at an end. The hunter has himself become entangled in his own net.

Upendra Nath is well versed in the *Gita*, the *Upanishads*, and politics, is a man devoted to work. (He) was building up a band of *sanyasis*. Barindra, Ullas, Hem, Haren, Prafulla, and others were bound to this *sanyasi* hero with the unflinching tie of friendship, and set about to cut off the bonds of *karma* of the land of (their) birth. The seed was sown. But scarcely has it germinated when it is threatened with destruction. The prisoners have taken leave of the field of work and are going. Who will take up their work? Placing hopes in whom (*lit*, looking at at whose face) have they taken their leave for good?

Barindra Nath said : " Others may proceed with greater caution ".

That is : " Those who will come after us may proceed with greater caution ".

What a parting lesson has Barindranath taught us to-day in exchange for his own and his friends' lives. Go, heroic hearts, we also are running after you. The fire that you have left burning is never to be extinguished. The entire population of India will leap into that fire, that great cremation ground of the Possessor of Ten Heads,\* do not be anxious about that!

\*Ravana. The pyre on which his body was burnt is supposed to be burning for ever.

#### *A lesson from a mistake.*

Barindranath has made a mistake.

We have seen the the immediate consequences of mistake. Hence (we) shall have to have to work with great caution. (We) shall have to take our steps with circumspection. [Here follows a line a Sanskrit verse meaning— " One should set his foot after a careful ocular inspection."]

We shall have to speak with caution, we shall have to call people to our band after we have known them to be reliable); or else repeated loss, waste and destruction of men are inevitable. If indeed the opposite party unravels the mastery of (our) secret consultation, then we are fit for no undertaking at all. It is only by the result of our acts, that the subject of our secret counsel is to be inferred, (and not before that. We shall unravel the secret counsels of others, but no outsider shall be able to know anything at all (*lit*. the smallest bit) about ours.

Everything that we have up to this done has caused us to be insulted, persecuted, and beaten, and only put to loss. It is only fear which has come to be noticed in a great degree among the materials of self-defence. But along with it, the instinct of precaution, presence of mind, and a resignation to the inevitable have not been seen at all. The thing fear is indeed favourable to self-defence, but if it leads the mind only to the path of flight, then the heart becomes weak and cowardly. Hence it is not proper to let it increase. Fear should be converted into the instinct of precaution. " Let fear be a synonym for carefulness." We should prepare ourselves with fearless hearts. Fear makes falsehood (appear to be) truth, and the small great. (It) renders a man cowardly. Hence if we engage in an undertaking by keeping this instinct of the mind in check in every way, there are many chances of our being successful.

One has to break many *lathis* and to proceed through many losses if he has to train his hand. The loss is unavoidable but not desirable. It is the attempt at doing a thing after eliminating error and loss which is called training. We shall have to learn that.

We have lost much on account of the mistake made on this occasion. It is doubtful whether we shall ever get back what we have lost, but if we can but act after correcting the error, the result of regaining (what we have lost) will



be accomplished of itself ; (and) the stolen wealth will of itself come back to the store-house of *Lakshmi*.

Just as an arrow leaving the bow fleets towards its mark (and) pierces the enemy's heart, but never comes back, similarly there at the momentary twang of the bow of Mother India, who is decked in a heroic garb and is hard to conquer in battle.

#### *Barindra*

has like many and many an arrow (flying) together, run with the speed of a (shooting) star, and immediately (literally, as fast as we can see) like the shower of thousands and thousands of meteors.

\* The allusion here is to the story of the Mahabharat relating to the fish and a swiftly revolving wheel below it which were placed in the sky, and were required to be shot through by the different suitors who claimed the hand of Draupadi. Arjuna (the third of the Pandava brothers) succeeded in accomplishing the feat.

#### *Upen, Naren, Ullas, Prafulla, Ham and others—*

have gone running after some aim which is difficult to pierce. We know that they will not come back again, but there is no sort of doubt about their having brought the fortune of victory within the lap of India after shooting through the *Matsyachakra*. \*

#### *The present condition of the Prisoners.*

The prisoners, Barindra, Upendranath and others are spending their days in the Alipur Jail. (Their) trial is going on in the Court at Alipur. Every day the prisoners are taken to the Court and sent (back) to the jail with the help of soldiers. We do not know how many days more such a trial will go on. The *Yugantar* does not accept trials by the English as trials, hence what the result of the trial is to be is not a matter for the *Yugantar* to notice. This much we can say that a huge farce is being enacted every day.

The mental condition of the prisoners is good. They are always cheerful with a spirit befitting heroes.

#### *New Prisoners.*

Many young men are being arrested and brought down to Calcutta from many places on the suspicion that they belong to Srijut Barindra's party. Heroic youths have been arrested at Jessore, Khulna, Midnapur, Rajshahi and other places, and are awaiting (their) sentence in Calcutta.

#### *Susilkumar.*

And his two brothers (all the three are children) have been arrested and brought to Calcutta from Sylhet. This Susilkumar is fifteen years old (and) it is by his blow that a *Feringhi* policeman was distressed. We hear it from information handed from people to people that Srijut Barindra, Upen and the other cool-headed youths will be declared

#### *Insane.*

and will be kept in the Lunatic Asylum for life. Otherwise it will be impossible for the English to keep up their prestige in Europe. German and American journalists have begun to beat the drum proclaiming that the kingdom of the English is gone. In the fear of the trade and commerce of the English incurring much loss on account of that, the Government of India will not allow the question of the unrest and revolution in India to be raised in England (and) with this motive the English will call this sacred national effort of ours an attempt of mad men.

#### *Insanity.*

But we are not to be led astray (by Judges like this), this nation will not accept the teachings of the English any more. That day is gone on which you taught us. "The Bengali is a cheat (and) is fond of perjury, forgery, chicanery, etc.," and Sivaji (was) a robber" and so forth, and forthwith we learnt the lesson that Clive committed forgery, but the blame fell to the Bengalis. The faith this nation had in the English has disappeared altogether ; that faith will not return any more.

#### *Srijut Aravinda.*

Is one among the prisoners. It would be well if he could be in any way connected with Barin, or else there is danger. What certainty is there about



(the continuance of) English rule if such a great patriot be acquitted? With this idea the English and their police have from somewhere procured a

*Barber as a witness.*

His deposition alone is going on for two days. It is said that the barber knows Aravinda, Barindra, etc., and has been watching their acts for six or seven months. The barber could not give evidence of much cunning during identification. But still he will be accepted as a witness. During the trial of

*Maharaja Nandakumar*

also the English procured a similar witness. The very dream he had dreamt at night was accepted as evidence. As a result Nandkumar was

*Hanged.*

Everybody knows that affair. Satisfying with a Brahmin's blood his hankering after blood, the British Lion assumed the title of the Dewan of Bengal. Ever since lakhs and lakhs of lives are being destroyed every year, and the monster-like hankering of the English is being satisfied (thereby). How many days can the kingdom last which was established with

*The Murder of a Brahmin?*

131. The following is a full translation of an article published in the *Yugantar* [Calcutta] of the 30th May under the heading *Akal Bodhan* or "Untimely awakening".—

Countrymen, arise, awake. The auspicious moment has come. The exact moment for the sacred awakening has arrived. Do not waste time in idleness any more. Arise, awake. Prepare for the awakening of Chamunda and Chandi who represent the great power of Durga, who removes distress. Be up and doing immediately in collecting the auspicious materials for the awakening of the Mother who destroys poverty and sorrow and who is full of tenderness. See that you do not go to sleep again—the sweet strains of Agamani\* are swelling in the recesses of the free heavens. The horizon is

\* Songs welcoming the Goddess Durga.

being decorated by the auspicious morning beams of heavenly bliss. God's auspicious blessing is eagerly expecting to be showered on your high foreheads. Do not, any of you, recklessly abandon this unique, golden opportunity. Arise, awake. Do not hesitate on hearing of the tidings of the awakening of Chandika, who is the fountain-head of infinite force. What need the *santan* (child) judge of the proper or improper time in invoking the Mother to the awakening? Our Mother is overwhelmed with *yoga* (sleep) on the thousand petalled lotus in the *Kala-kundali*.\*

\*The latent divine power residing in every human being.

Whenever the necessity may arise the *santan* (child) must invoke the Mother. Perceiving the danger of her child, the Mother also will not be able to remain without coming. This is the law,—this the nature of the Mother who is an embodiment of force. It is no doubt true that our Mother, the destroyer of danger, appears when her *santan* is in danger and destroys all his dangers; but to bring the Mother, *bodhan*, (awakening) is necessary; for if *bodhan* is not performed her *yoga* sleep cannot be dispelled.

When in consequence of the crushing tyranny of an all-pervading danger an eager yearning for deliverance arises from the inmost hearts of all men, then from that will power scattered all round a song of invocation of a universal and great *bodhan* takes its rise. The sound of that song breaks the *yoga* sleep of the Mother. Then the Mother appears in her aspect of destroyer of dangers.

Friends and countrymen, do you recognise what the real essence of our Mother, the destroyer of sorrows, is? It is nothing else than the sum total of separate individual forces. When cruel oppressions pervading the whole country overstep the fixed limits and continue to increase, then, through the intensity of the oppressions, an invisible will-force lying (dormant) in the inmost hearts of the inhabitants, which is subtler than the subtlest of forces, is awakened. If that awakened will-force tries to check oppression in its individual capacity, then failure attends it at every step and it is repulsed. But if the will-forces issuing out of the inhabitants of the country are strengthened by unity, then, out of that combined will-force, a mighty force



comes into existence, which establishes peace in the country by putting down all sorts of oppression. It is this force which is our Mother Durga, who gives us happiness and blessing and removes our misery. It is the awakening of this goddess, Durga, which alone can put down the tyranny pervading the whole country. The individual force of one man can effect nothing.

Look, by the indomitable prowess of the powerful Mahisasura the heavenly kingdom is going to rack and ruin. Indra, the lord of heaven, having lost his kingdom, has quitted Amaravati, his capital, and is roaming in the forests secretly and in mean attire. Under the cruel oppression of the powerful *Asuras*, the *Devas* inhabiting heaven are crying: "Save us, save us;" and their outcries are almost rending all the quarters. By the universal oppression the subtle and latent will-power residing in the souls of the *Devas*, has manifested itself. But that will-force, attempting to prevent the tyranny of the *Asuras* individually, are being repeatedly repelled without obtaining success. Indra, Chandra, Vayu, Varuna, Samana and other immortals are failing to do the least injury to the powerful *Asuras* by their separate individual efforts. They are being repeatedly put to flight by the *asuric* (demoniac) prowess of the *Asuras* and have had to acknowledge defeat. A loud wail is rising from the community of the immortals. What should be done now?

A remedy was discovered by the advice of the experienced. The *Devas* desisted from applying individual force separately to the task of putting down the oppression of the *Asuras*. The *Devas* then determined to develop a combined national force by bringing together all the individual forces. To make this grand object an accomplished fact, arrangements were made for holding a national conference constituted by the leaders of the *Deva* community, including Brahma, Vishnu and Maheswara. Being invited to the great conference, the *Devas* of all classes joined it. At this great meeting the following resolutions were passed unanimously:—

The irrepressible *Asuras* shall be punished with death. But action shall be taken not individually, but collectively. Individual power, individual vigour shall be united before appearing on the field of action. All must give their hearts and souls to do one thing. Then nothing more will be required to be done. It will not then be necessary to busy one's self for any other remedy. The wished-for work will then be easily accomplished. That the punishment applied against the *Asuras* was repeatedly baffled, is solely due to the fact that individual force was applied separately. If now individual effort is given up and united effort is resorted to, then there will be no danger of the punishment being baffled. Though individual power may be quite insignificant, yet when collected together, may be transformed into a mighty force able to destroy even the universe, and break the whole visible world into pieces and reduce it to atoms, not to speak of an enemy no better than a blade of grass. It is therefore necessary to give up individual and take to united effort, and entire attention should be devoted to its fullest development. This must be developed into the national life by all possible means. This alone is applicable to the powerful malefactor, and this the only infallible means, the sure weapon, to put down oppression. This is the only means of winning victory in (our) national life. This is the only practicable road to the attainment of good in the task of the performance of national duty. So long as this great force of united power will not be applied to any and every work in (our) national life, so long will there be no possibility of being successful in gaining the desired result by the application of separate individual efforts. What is worse, repeated dangers will overtake (us) at every step in our attempt to proceed in the path of devotion. It will not do to waste time uselessly by trying to apply individual power, whether in the act of putting down the oppressive enemy, or in the independent formation of national life. United and combined force should be utilised with all possible quickness.

Just as the above-mentioned views were expressed at the great deliberative Conference, the *Vaisnabi* force emanated from the body of *Vishnu*. Afterwards powerful forces emanated also from the bodies of Brahma and Sankara. Gradually separate forces emanated from the bodies of Indra and the other gods, and united with one another in the very Conference. The separate



forces of the 33 crores of gods coming together and forming a united whole created a mighty force.

For so long the forces of the *Devas* lay separately and were repeatedly baffled. The same forces have now been united together and blazed into the light of a furious fire. All men grew restless by the effulgence of the united forces; the oceans trembled; the mountains and the earth lost equilibrium and shook again and again.

Hark! the *Devas* are shouting enthusiastically and joyfully crying "victory, victory," and rending the skies with their shouts on seeing the incomparably great force formed out of the bodies of all the gods, luminous and extending to the furthest limits, assuming the form of a blazing mountain is so short a time. The desire of the gods was fulfilled. At the united call of the gods the *Asura* destroying great force came into existence. The mother-like great force appeared by the union of the individual forces of the gods and removed all the sorrows of the gods who were like unto its sons. Strengthened by the great force of unity, the *Devas* now easily crushed the powerful demons and recovered their lost kingdom of heaven and took possession of it. Independent *swaraj* was fully established in heaven. The loud wailings of the community of the *Devas* were at an end, and the sweet strains of peace and happiness sounded.

Brothers, countrymen, do you, like the gods, set about giving up individual efforts and building up a united force. Success must follow devotion. This is the opportune moment for national awakening. Do not sit idle expecting a proper season on the plea that the present is not a proper one. Wake up the great and glorious mother-like force. Under the present circumstances, the present is the proper time of awakening our Mother. If this suspicious hour for the awakening be disregarded and neglected, the inopportune time will be our lot for all time. If this sacred hour be disregarded and if the awakening be attempted at a different time, you will find that you have been still more entangled in the net of enchantment of the *Rakshasas* (demons). Alas, Alas, it is then that the really inopportune awakening will come!

YUGANTAR,  
May 30th, 1908.

132. The *Yugantar* [Calcutta] of the 30th May has the following:—

*Sakti* worship.

The worship of *Sakti* has been discontinued in India for a long time. The last of such worships was held in India on the day on which Prithwiraja, the last Hindu Sovereign of Delhi, laid his life on the battle field, on which the clashing of the sword of Maharana Pratap of Mewar was silenced, on which that Maharatta Lion, Sivaji, departed from this land, on which Bengal saw the last of Pratapaditya, which saw the fall of Sitaram, and on which Mir Madan and Mohan Lall lost their lives on the field of Plassey through the machinations of a traitor. But some of the Mother's votaries had been worshipping her in secret, and they are revealing themselves slowly now. This has caused a flutter among the race of monsters who are doing their very best to thwart the noble enterprise of these true sons of India. But let us warn the cat-eyed fellows not to disturb the mother's worship. The Mother is thirsty and is pointing out to her sons the only thing which can quench that thirst. Nothing less than human blood and decapitated human heads will be able to satisfy her. Let her sons, therefore, worship her with these offerings, and let them not shrink even from sacrificing their lives to procure them. The day on which the Mother will be worshipped in this way in every village, on that day shall the people of India be infused with a divine spirit and the crown of independence will fall into their hands.

DAILY HITAVASI,  
May 31st, 1908.

133. The *Daily Hitavasi* [Calcutta] of the 31st May quotes an extract

The prosperity of the Travancore State under native rule.

from the Administration Report of the Madras Government containing an eulogistic reference to the Travancore administration and observes as follows:—

If the Maharaja of Travancore and his ministers, who are all Indians, can so creditably manage the affairs of their State, why should the authorities persist in maintaining that intelligent and talented natives in British India are incapable of discharging the duties of the higher and more responsible offices under Government.



134. The *Hitvarta* [Calcutta] of the 31st May, has a long article on the present situation in India, and makes some suggestion as to the probable causes of it. It begins with a

The present unrest in India.

quotation from Mr. G. J. Hollyoake which runs:—"Anarchism arises from the despair of the good, and the malevolence of the bad," and then on that ground justifies the character of the bomb conspiracy prisoners. It alleges that the prisoners at Alipur are all respectable men, and it is quite improbable that they were so far malevolent as to hatch the idea of a conspiracy and sedition; on the other hand there is no denying the fact that they are a misguided lot whose actions have been altogether misconstrued.

The paper justifies the despair of the good people on the ground that during the days of Lords Ripon and Canning, there seemed a bright future before the Indians, who, as a matter of fact, began to indulge in happy dreams of getting justice at the hands of the British Government, but before they could have the realisation of their long cherished desires, new scenes were opened to them, and they began to receive lessons at every step from the well-fed Anglo-Indians, who had been changed into the nature of tigers. Still their hopes did not leave them, and they were confident that the justice-loving Government of the English would give them their due, and they would gain their end some day.

In the meantime, the people were acquiring education, and as such, beginning to indulge in politics, when on the clear blue sky of India there appeared an evil star in the likeness of Lord Curzon. Then the destinies of the people of India suffered a great change; and the stream of politics took a sharp turn. He laid restrictions on education, curtailed the liberty of the press, certain portions of the Native States were annexed to the British Government, and the Feudatory Chiefs were humbled, and to crown all, there was made the partition of Bengal. Then it was that in spite of Lord Morley's Liberal Government, people felt a sort of despair, for quite against their expectations, Lord Morley declared it a settled fact. Later on officials were sent to Eastern Bengal, who openly insulted the women, and brought about a rupture between the Hindus and the Muhammadans. Further, Lala Lajpat Rai and Sirdar Ajit Sing were deported for six months without any definite charges being instituted against them.

All these, then, combined with the restrictions laid on the expression of public opinion, led to the organisation of secret societies, the manifestation of one of which is the recent discovery of the bomb conspiracy. The Government, however, lays all the blame at the doors of the Extremists of Bengal; but it must also be borne in mind that unless and until some cause was given to them for agitation, they could never have gone so far. It is only the internal grievances which have found an outlet in political agitation.

In conclusion the paper does not approve of the mischievous doings of the bomb conspiracy prisoners; but at the same time, goes on to say, that so long as the Government will not try to remove the want of the people by giving equal rights to all without distinction of colour, the peace of the country will never be restored.

135. Says the *Hitvarta* [Calcutta] of the 31st May:—

How to check the present unrest.

Do the native papers alone spread sedition? Will peace be restored in the country by simply gagging the mouths of the native papers? Are not the Anglo-Indian papers more responsible for the destruction of the peace of the land than are the native papers? Can the Indians still sit quiet when they find their country, their religion, their women, their honour openly reviled? Will self-respect, patriotism, and religiousness pass away from the people simply by shutting their mouth? Will the nation lose all its energy and activity if its organs are muzzled? Does the Government think all this possible? No; neither it has been so, nor will it be. The result of all this will be that the bitter feelings which at present, find a vent through these papers, will one day flame forth like a fernace which will be powerful enough to melt the hardest stones. We say both for the good of the rulers and the ruled, that the Government should not commit this folly; on the other hand, if it really wants to remove these evils from the country, it should redress the actual grievances of the people, and punish properly the ill-advised Anglo-Indian papers. Besides this there is no help!

HITVARTA,  
May 31st, 1908.

HITVARTA,  
May 31st, 1908.



HITVARTA,  
May 31st, 1908.

136. Referring to the audacity which Mr. Lyall of Bhagalpur showed in disregarding the orders of the High Court and his high-handed proceedings in the case of Rasbehari Mandal, the *Hitvarta* [Calcutta] of the 31st May asks if no better officer can be available in place of the said Magistrate, and in conclusion ejaculates: O, Sir Andrew Fraser, pray look at the result of your over indulgence and reflect (how affairs stand)!

HITVARTA,  
May 31st, 1908.

137. The reduction in the working hours in cotton mills at Manchester is considered by the *Hitvarta* [Calcutta] of the 31st May, to be the result of the boycott movement in India, and the paper concludes by saying that if people here hold fast to the *swadeshi* and boycott, no harm can be done to them by the Manchester mill owners.

HITVARTA,  
May 31st, 1908.

138. Referring to the press prosecutions which have recently been started in Bombay, the *Hitvarta* [Calcutta] of the 31st May, regrets to see a departure from the far-sighted policy of Sir Clark which kept the Marhatta country quiet at a time when general unrest was visible in Bengal, Madras and the Punjab.

JAGARAN,  
May 31st, 1908.

139. The *Jagaran* [Bagerhat] of the 31st May notes with satisfaction that the country liquor has driven the foreign liquor from the Bagerhat market in the district of Khulna. But since the flourishing of the liquor trade is a sign of growing intemperance among the people, the paper asks the President and the Secretary of the Bagerhat Temperance Association to check the sale of the liquor at Bagerhat.

JAGARAN,  
May 31st, 1908.

140. Referring to the unrest and discontent that has found its expression in the recent bomb outrage, the *Jagaran* [Bagerhat] of the 31st May remarks:—

Government have failed in their duties as rulers. The British *raj* is both the king and the merchant at the same time. This is an anomaly. The proper performance of the functions of royalty is not furthered by the narrowness of the merchant's heart. Let the British Government forget its mercantile instincts and show the magnanimity of a true-born monarch, and the unrest and discontent will disappear altogether.

BANKURA DARPAN,  
June 1st, 1908.

141. The *Bankura Darpan* [Bankura] of the 1st June praises the excellent work done by the local National Volunteers in looking after the comforts of pilgrims during *melas*, and rendering sundry other services to their fellow-countrymen.

DAILY HITAVADI,  
June 1st, 1908.

142. Referring to the observations made by the Archbishops of Canterbury at the consecration of the new Bishop of Bombay at Southwark to the effect that the Indian discontent was due to the petty tyrannies of certain ignorant Englishmen but not to any defect in the British administration of India, the *Daily Hitavadi* [Calcutta] of the 1st June says that it is through ignorance that the worthy bishop made the haughty Englishmen in India the scapegoat of all the shortcomings which are equally shared by the Government officials.

DAILY HITAVADI,  
June 1st, 1908.

143. Referring to the views expressed by Sir Charles Elliott in the *Empire Review* on the "New Danger in India" the *Daily Hitavadi* [Calcutta] of the 1st June writes:—

All jackals have the same cry, and all Anglo-Indians say the same thing. It is, therefore, not at all strange that Sir Charles should say so. Repressive measures alone, we need scarcely say, must fail to meet the present crisis.

We are not aware that the Indian National Congress has any connection with what Sir Charles is pleased to call the "party of crime." And we do not see how a further increase in the number of English officers in India would allay the discontent. Such an increase would be positively dangerous.

DAINIK CHANDRIKA,  
June 1st, 1908.

144. The *Dainik Chandrika* [Calcutta] of the 1st June quotes an extract from a letter that appeared in the London *Daily News* over the signature of St. John and thanks the writer for his outspokenness and sympathy for the oppressed Indians. The writer probably is the same who protested



against the light-punishment inflicted on the European soldiers who killed Dr. Suresh Sarker of Barrackpur. The letter in question holds the bureaucracy responsible for the unfortunate bomb incident at Muzafferpur.

Sir George Birdwood on the present discontent.

145. The *Dainik Chandrika* [Calcutta] of the 1st June approvingly quotes Sir George Birdwood's remarks on the present discontent in India.

DAINIK CHANDRIKA,  
June 1st, 1908.

146. While stating on

A special train for the Viceroy's Legislative Council Members.

the authority of the *Daily News* that all the Members of the Viceroy's Legislative Council will henceforth travel by special train, not by way luxury but to facilitate State affairs, the *Hindi Bangavasi* [Cal-

HINDI BANGAVASI,  
June 1st, 1908.

cutta] of the 1st June ironically asks if this is to be done for the welfare of the already-famished people of India.

147. The editor of the *Frontier Advocat* of Dera Ismail Khan, says the *Hindi Bangavasi* [Calcutta] of the 1st June,

HINDI BANGAVASI,  
June 1st, 1908.

Prosecution of the editor of the *Frontier Advocat* for sedition.

has been prosecuted for sedition; but, says the paper, the English authorities would be wondering

that seditious writings are increasing in the face of all the steps that are being taken to put a stop to them.

148. Referring to the proposed reduction in the working-hours in Manches-

HINDI BANGAVASI,  
June 1st, 1908.

ter cotton mills, the *Hindi Bangavasi* [Calcutta] of the 1st June is of opinion that it is the *swadeshi* movement in India which is breaking the back of

English industry.

149. The *Hindi Bangavasi* [Calcutta] of the 1st June, warns the people

HINDI BANGAVASI,  
June 1st, 1908.

The reduction of price of foreign-made cloth.

against buying foreign made cloths of which the prices are looking down in the market these days.

The paper further says that the reduction in price is a nice allurements, but it should be avoided just as a thirsty man should avoid a tank full of water with which poison has been mixed up. This warning is given not by way of jealousy; on the contrary it is seeking the welfare of India which has made the paper advocate such views.

150. Hearing from the *Englishman* that the Government proposes to

HINDI BANGAVASI,  
June 1st, 1908.

The proposed security deposit for new vernacular papers.

introduce a new rule binding on new vernacular papers to deposit a security of about Rs. 25,000, which will be forfeited in case they publish

any seditious articles, the *Hindi Bangavasi* [Calcutta] of the 1st June, ironically asks if the Government is really thinking of passing this new law, and concludes that do whatever it can, it will be difficult to stop the crater of a volcano, which would in this way be created, and avoid an eruption.

151. In view of the reduction of the price of cotton goods by the British

MEDINI BANDHAV,  
June 1st, 1908.

The *Swadeshi* vow reminded.

merchants, the *Medini Bandhav* [Midnapore] of the 1st June reminds the people of the Midnapore

District of their *Swadeshi* vow, with the remark that it is a heinous sin to break a vow.

152. The *Medini Bandhav* [Midnapore] of the 1st June says that gloom

MEDINI BANDHAV,  
June 1st, 1908.

The present situation.

hangs over the country on every side. Famine, frontier war, Press prosecutions for sedition, pro-

secutions for conspiring against the State, have all assumed terrific forms. The Indians should not lose heart in this crisis.

153. A correspondent of the *Samaj Darpan* [Salkea] of the 1st June says

SAMAJ DARPAN,  
June 1st, 1908.

Village organisation for re-excavating tanks.

that organisations ought to be formed in every village for the re-excavation of old tanks.

154. The *Nihar* [Contai] of the 2nd June compares the policy of Lord

NIHAR,  
June 2nd, 1908.

Conciliation, the only way out of the present difficulties.

Curzon with that of Lord Canning and hopes that Lord Minto will tread on the footsteps of his illustrious predecessor of the dark days of the Mutiny.

The "policy of division," which was Lord Curzon's only policy of administration, created the present discontent. Repression will not put it down. The stroke of the *lathi* only spreads fire but does not extinguish it. It is water alone that can extinguish fire. Conciliation, therefore, is the only way out of the present crisis.



DAILY HITAVADI,  
June 3rd, 1908.

155. Referring to the proposal made by the Government to teach school boys the efficacy of using quinine as a preventive against malaria, the *Daily Hitavadi* [Calcutta] of the 3rd June asks whether it would not have been better if the boys learnt how the cultivation of jute produced malaria.

DAILY HITAVADI,  
June 3rd, 1908.

156. The *Daily Hitavadi* [Calcutta] of the 3rd June advises the cultivators of Bengal to grow rice instead of jute. Last year a bumper crop of jute was grown, but the result was that while the price of rice went up, jute sold exceedingly cheap and the cultivators did not make much profit as they had expected.

#### URIYA PAPERS.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

157. The *Sambad Vahika* [Balasore] of the 30th April hears that the High Court has agreed to depute periodically two Judges to try Criminal Revision Appeals at Calcutta, Patna, Dacca and Chittagong and observes that this arrangement will not surely conduce to the benefit of the litigants.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

158. The *Sambad Vahika* [Balasore] of the 30th April is sorry to find that Mr. Hobhouse, who had been for some time in India, and had thereby gained some Indian experience, has been transferred from the India Office. It is said that he would have worked better in the India Office.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

159. The *Sambad Vahika* [Balasore] of the 30th April states that the want of drinking water is being keenly felt in the Balasore town and that the people in the neighbouring villages are bringing water from a distance of two or three miles.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

160. The *Sambad Vahika* [Balasore] of the 30th April states that the teachers of the Balasore district are satisfied on the grant of grain compensation allowances to their class. They will no doubt be encouraged to do their work in a better spirit.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

161. The *Sambad Vahika* [Balasore] of the 30th April states that cholera prevails in the Balasore town in a virulent form, and that the want of good drinking water is one of the chief causes of the disease. It is said that want of proper care and nursing of the poor patients is aggravating the situation. It has, therefore, been proposed by several gentlemen of the town, with the approval of the writer and the Balasore municipality, to seek the assistance of six volunteers from Calcutta for this purpose. The municipal commissioners have undertaken to bear the travelling and boarding charges of the volunteers, who are to be brought from Calcutta to nurse the unfortunate sufferers from cholera.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

162. The *Sambad Vahika* [Balasore] of the 30th April states that the health of the Balasore town is very bad, that cholera prevails there in a virulent form and that the rate of daily mortality due to this cause ranges from 15 to 20.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

Want of rain producing apprehensions in the minds of the agriculturists in Balasore.

163. The *Sambad Vahika* [Balasore] of the 30th April states that there is no rain at all in the Balasore district and that the agriculturists are in great anxiety.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

164. The *Sambad Vahika* [Balasore] of the 30th April mourns the death of Sir Henry Campbell Bannerman, the late Prime Minister of England, who was not only a lover of liberty, but a liberal statesman. The whole of the British Empire is now in mourning for him. May God bless his departed soul.



165. The *Sambad Vahika* [Balasore] of the 30th April wishes every success to the Bengal National Bank, which was opened on the 1st of *Baisakh* last and which, it is hoped, will do a great deal of good to the people of Bengal.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

The establishment of the Bengal National Bank approved.

166. The *Sambad Vahika* [Balasore] of the 30th April states that the waiting rooms for 3rd class passengers in the Railway stations on that portion of the Bengal Nagpore Railway which lies between Puri and Balasore are in a wretched condition, for no suitable arrangements are made to remove forthwith night-soil therefrom through the agency of *mehlers*. This is due to the neglect of the station masters of those stations, who are mostly Bengalis and who think it beneath their dignity to attend to the comforts and convenience of 3rd class passengers.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

The wretched condition of the third class waiting rooms in Stations between Balasore and Puri.

167. The *Sambad Vahika* [Balasore] of the 30th April states that most of the tanks and wells in the Balasore town are under repairs and that about 3,500 labourers are employed in this work. Most of these labourers belong to the Basudebpur thana, which is one of the most distressed tracts in the Balasore district.

SAMBAD VAHIKA,  
Apl. 30th, 1908.

About 3,500 labourers provided for in Balasore.

Cholera in Mayurbhanj State.

168. The *Garjatbasini* [Talcher] of the 2nd May states that cholera prevails in the Mayurbhanj

GARJATBASINI,  
May 2nd, 1908.

Cholera in Nilgiri. severe form.

169. The *Garjatbasini* [Talcher] of the 2nd May states that cholera prevails in Nilgiri in a

GARJATBASINI,  
May 2nd, 1908.

170. The *Garjatbasini* [Talcher] of the 2nd May states that cholera prevails in Dhenkanal and that many persons are dying of the disease every day.

GARJATBASINI,  
May 2nd, 1908.

Cholera in Dhenkanal.

171. The *Garjatbasini* [Talcher] of the 2nd May states that although cholera has abated a little at the head-quarters station of the Pallahara state, it still prevails in

GARJATBASINI,  
May 2nd, 1908.

the interior of that state.

172. The Barpalli correspondent of the *Garjatbasini* [Talcher] of the 2nd May states that small-pox has made its appearance in that state and that no case has ended fatally.

GARJATBASINI,  
May 2nd, 1908.

Small-pox in Barpalli.

173. The *Garjatbasini* [Talcher] of the 2nd May states that cholera prevails in Kerada and other villages in the Cuttack district.

GARJATBASINI,  
May 2nd, 1908.

Cholera in the Cuttack district.

174. The Barpalli correspondent of the *Garjatbasini* [Talcher] of the 2nd May states that there has been no rain for a long time in that estate, and that an eight-anna mango crop has been harvested there.

GARJATBASINI,  
May 2nd, 1908.

The rain and mango in Barpalli.

175. The *Garjatbasini* [Talcher] of the 2nd May gives an account of the reception accorded to His Honour the Lieutenant-Governor of Bengal by the zamindar of Barpalli on His Honour's way to Kalahandi. A tent was

GARJATBASINI,  
May 2nd, 1908.

His Honour, the Lieutenant-Governor's reception in Barapalli.

pitched at a distance of three yards from the highway on a spot belonging to the Barpalli Estate, where His Honour rested only for a few minutes. Many persons of rank belonging to the Barpalli Estate, headed by the zamindar and his son, paid their respects to His Honour in due form. After the expression of the mutual feelings of love and gratitude, a luncheon was served in which His Honour and his party took the greatest pleasure. This condescension on His Honour's part has highly obliged the people of Barpalli.

176. The *Garjatbasini* [Talcher] of the 2nd May regrets to note that the charitable public in Orissa have contributed very little towards the relief of the distressed people in that Province. Excepting a few Rajas, Maharajas and a few other personages of note, others have

GARJATBASINI,  
May 2nd, 1908.

A sad commentary on the patriotism of the educated public in Orissa.

paid very little. This is a sad commentary on the patriotism of the educated public in Orissa.



GARJATBASINI,  
May 2nd, 1908.

177. The *Garjatbasini* [Talcher] of the 2nd May thanks the Raja of Talcher for placing the protected and reserved forests in that State at the disposal of the poor, who are trying to tide over the present difficulty by using the edible fruits and roots of the forest. The example of Talcher is recommended for adoption by the Chiefs of other States in Orissa.

GARJATBASINI,  
May 2nd, 1908.

178. The *Garjatbasini* [Talcher] of the 2nd May approves of the action of the Deputy Commissioner of Angul, who has given orders for the excavation of a few tanks in different parts of Angul. This gives work, on the one hand, to the day-labourers and, on the other, creates sources of water-supply for the residents of Angul.

SAMBALPUR  
HITAISHINI,  
May 2nd, 1908.

179. The *Sambalpur Hitaishini* [Bamra] of the 2nd May states that the want of drinking-water in Dharakot, in the district of Ganjam, is keenly felt by the people of that State. Almost all the tanks are dried up, while those few that have water in them are so constantly used by men and women both day and night, that they run the risk of being dried up too.

SAMBALPUR  
HITAISHINI,  
May 2nd, 1908.

180. The *Sambalpur Hitaishini* [Bamra] of the 2nd May states that the Trading Company, Bamra, sells rice at the rate of 9 seers per rupee, and that this has proved very convenient to the poor purchasers, who can buy rice at other places at the rate of only 7 seers per rupee.

SAMBALPUR  
HITAISHINI,  
May 2nd, 1908.

181. The *Sambalpur Hitaishini* [Bamra] of the 2nd May states that a resident of village 'lasara, in pargana Gairapali, in Bamra, was killed by a fall from a tree which he had climbed.

SAMBALPUR  
HITAISHINI,  
May 2nd, 1908.

182. The *Sambalpur Hitaishini* [Bamra] of the 2nd May states that a woman belonging to village Kule, in pargana Kochinda, in Bamra, was killed by snake-bite.

SAMBALPUR  
HITAISHINI,  
May 2nd, 1908.

183. The *Sambalpur Hitaishini* [Bamra] of the 2nd May states that a woman belonging to village Rengemunda, in pargana Jamankira, in Bamra, was killed by wild elephants, while she was engaged in collecting bamboo-paddy in a Bamra jungle.

SAMBALPUR  
HITAISHINI,  
May 2nd, 1908.

184. The *Sambalpur Hitaishini* [Bamra] of the 2nd May regrets that the people of Sambalpur do not take an active part in the proceedings of the Utkal Union Conference. The defunct *Utkal Darpan* used to lead the educated Uriyas of Sambalpur in all public matters. Since the discontinuance of that paper, the educated public in Sambalpur appear to have lost ground to a certain extent. This is a matter of great regret.

UTKALDIPIKA,  
May 2nd, 1908.

185. Referring to the Mohmand rising in the North-Western Frontier, the *Utkaldipika* [Cuttack] of the 2nd May observes that the Mohmands, whatever their motive be for drawing the sword against the Indian Government, will soon find out their own mistake and be quieted down; but the injury caused to the Indian people will be simply irreparable, for the expedition sent to quell this unexpected rising will cost the Government of India about ten lakhs of rupees or more, which, under the now strained condition of the Imperial Exchequer, due to flood, famine and the like, might have been more profitably spent in relieving the distress of the poor Indians. The writer ascribes these calamities to ill-luck and to the effects of the planet Saturn entering the constellation Pisces.

UTKALDIPIKA,  
May 2nd, 1908.

186. The Jajpur correspondent of the *Utkaldipika* [Cuttack] of the 2nd May writes to say, that the police in that subdivision of the Cuttack district, far from arresting thieves, are releasing those bad characters who are being put in their custody by private gentlemen. Babu Adwaitballabh Rai, clerk, Jajpur Local Board, put into the custody of the Jajpur police three thieves, who were permitted to escape from the thana. The matter was



brought to the notice of the Subdivisional Magistrate, who has called for an explanation from the police. It is strange that while the police do not enquire into petty thefts and allow stolen properties to slip out of their hands, they take unusual interest when the expression "*Bande Mataram*" is uttered, or when the use of indigenous articles in preference to foreign ones is publicly preached.

187. The *Utkaldipika* [Cuttack] of the 2nd May learns from its contemporary of the *Sambalpur Hitaishini*, that although a twelve-anna crop was harvested in the Bonai State, rice sells there at 5 seers per rupee. The Superintendent of that State is engaged in storing rice to meet contingencies. Good rice is hardly available for sale, and its price is very high. No arrangements have yet been made in this state to relieve the distressed people, although it is said that the Raja will do something soon. In Angul *taccavi* advances are being made, and mangoes are being used to the best advantage. Arrangements have been made to open *sadabratas* there. The Raja of Atmallik is advancing paddy to the people from all the State *khamars* at a low rate of interest. Still relief works must be opened in that state.

How some of the Garjat States are providing against the distress.

UTKALDIPIKA,  
May 2nd, 1908.

188. The *Utkaldipika* [Cuttack] of the 2nd May states that though ripe mangoes are being sold in the Cuttack town in sufficient numbers, their prices have gone up very high on account of the export of a large number of them to Calcutta.

The mango in Cuttack.

UTKALDIPIKA,  
May 2nd, 1908.

The high price of rice in Nayagarh.

seers per rupee.

189. The *Utkaldipika* [Cuttack] of the 2nd May states that rice sells in the Nayagarh State at 10

UTKALDIPIKA,  
May 2nd, 1908.

Relief works in Nayagarh.

poorer classes of people in that State. Those who are unable to work, receive doles of rice *gratis*.

UTKALDIPIKA,  
May 2nd, 1908.

191. The *Utkaldipika* [Cuttack] of the 2nd May learns from its contemporary of the *Sambalpur Hitaishini*, that in the Bonai State dacoits are committing robberies, assaulting and killing persons and committing acts of violence on women. It is said that many villagers have abandoned their homes through panic.

Dacoits having a free hand in the Bonai State.

UTKALDIPIKA,  
May 2nd, 1908.

Public health in Cuttack.

192. The *Utkaldipika* [Cuttack] of the 2nd May states that small-pox has not yet abated in the Cuttack town, and that a case of cholera has occurred in Thoriasahi in that town.

UTKALDIPIKA,  
May 2nd, 1908.

Cholera in Kanika,

Kanika State.

193. The *Utkaldipika* [Cuttack] of the 2nd May states that cholera prevails at Dangmal in the

UTKALDIPIKA,  
May 2nd, 1908.

The weather in Cuttack.

194. The *Utkaldipika* [Cuttack] of the 2nd May states there was no rain at Cuttack last week.

UTKALDIPIKA,  
May 2nd, 1908.

The weather in Kanika.

State.

195. The *Utkaldipika* [Cuttack] of the 2nd May states that a few drops of rain fell at Panchmuka, in the Kanika State on the 2nd April last. Rain is urgently wanted in that

UTKALDIPIKA,  
May 2nd, 1908.

196. The Dharماسala correspondent of the *Utkaldipika* [Cuttack] of the 2nd May states that the house of the Dharماسala Upper Primary School having become too old and therefore unfit for use, the school is now being held under a temporary shed. The villagers, who have collected a small sum by private subscription, have applied to the District Board of Cuttack for aid, but no aid has yet been granted. The school being held under a temporary shed, its work suffers. The officers of the District Board and the Education Department concerned are requested to pay early attention to the matter.

The Dharماسala Upper Primary School in a bad way.

UTKALDIPIKA,  
May 2nd, 1908.

197. Referring to certain irregularities that happened in the procedure of the Collector and zamindars of Cuttack in permitting suspension of rent in certain cases and in withdrawing such permission in a few cases, the *Utkaldipika* [Cuttack] of the 2nd May suggests that the Collector should appoint a responsible officer of good judgment to determine the tracts that should have

The question of the suspension of rent in the Cuttack district.

UTKALDIPIKA,  
May 2nd, 1908.



the benefit of suspension, for the zamindars are interested in the collection of rent, and they must realise rent anyhow, notwithstanding the fact that the people are in great distress. It is also true that some parts of the district had no failure of the crops or had a partial failure. In those parts the zamindars can realise some portion of their dues.

URIYA AND  
NAVASAMBAD,  
May 6th, 1908.

198. The *Uriya and Navasambad* [Balasore] of the 6th May states that complaints of a serious nature have been made against an assistant master of the Balasore Zilla School, though the nature of the offence committed and the name of the complainant are not mentioned. It is urged that a thorough and sifting enquiry should be made into the matter.

URIYA AND  
NAVASAMBAD,  
May 6th, 1908.

The high price of paddy in  
Baliapal.

199. The Baliapal correspondent of the same paper states that paddy sells there at the rate of Rs. 3-6 per maund. It is not always available even

at that rate.

URIYA AND  
NAVASAMBAD,  
May 6th, 1908.

200. The same correspondent thanks Babu Harendra Narayan Ray Mahasay, the zamindar of Lakshman Nath in Balasore, for his liberality in granting extra allowance to some of the schools in his zamindari in Baliapal. This extra grant has proved very useful at the present moment.

URIYA AND  
NAVASAMBAD,  
May 6th, 1908.

201. The *Uriya and Navasambad* [Balasore] of the 6th May thanks Raja Baikuntha Nath De, Bahadur, of Balasore for his liberality in making provision for the maintenance and protection of a large number of boys and girls who have been made orphans by the prevailing distress in the country.

URIYA AND  
NAVASAMBAD,  
May 6th, 1908.

202. The same paper states that though there were clouds in the sky, there was no rain. There was a strong wind which broke down some houses and trees, thereby wounding some children who had taken shelter under a tree.

URIYA AND  
NAVASAMBAD,  
May 6th, 1908.

Mad jackals in Balasore.

203. The *Uriya and Navasambad* [Balasore] of the 6th May states that some men were bitten by

mad jackals in Balasore.

URIYA AND  
NAVASAMBAD,  
May 6th, 1908.

204. The *Uriya and Navasambad* [Balasore] of the 6th May states that cholera has abated a little in the Balasore town, and that there is no necessity for taking help from the Calcutta volunteers.

URIYA AND  
NAVASAMBAD,  
May 6th, 1908.

205. The *Uriya and Navasambad* [Balasore] of the 6th May states that cholera is decimating the people in Nilgiri, Mayurbhanj and Balasore. Ten to twenty deaths are reported to have occurred in each family attacked by the disease.

NILACHAL SAMACHAR,  
May 8th, 1908.

206. The *Nilachal Samachar* [Puri] of the 8th May approves of the formation of a Committee, named *Mathahita-sadhini* by the Mahantas of that town with a view to protect the interests of the *Maths* against the consequences of the proposed Public Charities Accounts Bill, recently introduced into the Indian Legislative Council, and observes that the Committee should do something substantial.

NILACHAL SAMACHAR,  
May 8th, 1908.

The weather in Puri.

207. The *Nilachal Samachar* [Puri] of the 8th May states that there was a shower of rain in the

Puri district.

NILACHAL SAMACHAR,  
May 8th, 1908.

208. The *Nilachal Samachar* [Puri] of the 8th May states that the *chandan jatra* festival passed off quietly and successfully at Puri, under the able supervision of the Manager of the Puri temple.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,

The 6th June, 1908.



**REPORT (PART II)**

ON

**NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL**

FOR THE

**Week ending Saturday, 6th June 1908.**

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## II.—HOME ADMINISTRATION.

## (a) Police.

684. The *Bengalee* voicing public feeling, throws the responsibility of the present state of things upon the bureaucracy. It says that the Government has, for the last fifteen years and more, followed a policy of reaction in utter contempt of public opinion, that the efforts of the constitutional party for reforms have been a series of failures, and that in consequence a section of the community have lost faith in such methods. The result has been the birth of wide spread unrest and discontent, in which it was only natural that some people should lose their heads. Therefore, if contentment and happiness are to be restored and things are to be brought back to their normal condition, a policy of conciliation and reform should be adopted without the least possible delay. Repression will not touch the heart of the evil. It can at best deal with only the outward symptoms.

BENGALUR.  
31st May 1908.

685. Commenting on the *Times* suggestion for the curtailment of freedom of speech and the press, the *Indian Empire* says:—

INDIAN EMPIRE.  
2nd June 1908.

"We value the freedom of speech as much as our brethren in the West. But if the English rulers of this country are persuaded that it has been abused and that its continuance would be a menace to peace and order and to British supremacy in India, we may regard it as doomed. The little of it that remains may be taken away. Agitation may be stopped. But speech is only an expression of what we think and feel. If we are not permitted to speak and write what we think of the administration and how we feel the wrongs done to us, we might despair of their redress by constitutional means. But what will prevent those among us who are impatient and desperate to club together and aim a blow against what they consider remediable by their own powers. Indeed, it is in this feeling, desperate as it is, that lies the root of secret conspiracy and anarchism. By your open disavowal of methods constitutional you are apt to drive people to the other extreme. If agitation is considered as tending to aggravate discontent and produce sedition, the suppression of agitation by coercive measures must be condemned as productive of secret organisation, of anarchy and disorder. We have no faith in disorder and we have often said so. But for good or for evil, forces of disorder have sprung up. And we firmly believe they have been called into being by the blind antagonism of the bureaucracy. They are even now under the impression that Indian progress means the overthrow of the British power. How mistaken they are!"

686. The *Amrita Bazar Patrika* declares that Sir Andrew Fraser's "friends" in the police are making themselves the laughing stock of the world by exceeding the

AMRITA BAZAR  
PATRIKA  
1st June 1908.

bounds of the natural in their pursuit of the "horse's egg." The more the panic is spreading among the rulers the more are some people enjoying the situation. The latest pastime of the people would seem to have taken the form of sending threatening letters to various officials with the result that instead of treating them as good jokes, the officials are losing their sleep and appetite over them. Keep your conscience clear, the journal says, and spectres of terrorists will no longer hunt you.

687. The *Bengalee* quotes the following from a circular issued by the Government of the Punjab.

BENGALUR.  
3rd June 1908.

"When information is received that a meeting is to be held to discuss matters of a political nature or of immediate public interest, the Superintendent of Police shall depute the police in sufficient force to frustrate any desire to molest them, with instructions that one or more members of the party shall openly take notes of the proceedings. At the conclusion of such meeting a brief report shall be sent by telegram to the Assistant to the Deputy Inspector-General of Police, Criminal Intelligence Department, stating the numbers present, the names of the principal speakers, and how the meeting passed off. This report will be supplemented by a detailed report to be submitted to the same officer by post, together with copies of the original notes taken at the meeting by the police deputed there, when in English, or with a translation of the original notes, when they are recorded in the vernacular. A copy of such telegrams and reports should also be sent to the Commissioner of the division through the Deputy Commissioner of the district."



It says—

"These extraordinary powers are to be exercised by a Police of whom Mr. Kair Hardie says, with perfect truth, that he would be surprised, if when all the facts (connected with the recent events) became known—and the truth was bound to come out some day—it was not discovered that the secret Police of India were the agents provocateurs of the whole business. From what he saw of the Police and their methods of doing business he should be agreeably surprised if it was not part of their handiwork that was now being witnessed. Such is the character of the Police who are to report the proceedings of our public meetings and on whose reports Government is to come to a decision as to the desirability of taking action against particular speakers. Accuracy and fidelity are the essence of a genuine report; they are the elements most conspicuously wanting in the majority of our policemen."

(b) Working of the Courts.

HINDOO PATRIOT.  
29th May 1908.

688. Referring to the conviction by the Deputy Magistrate of Howrah of an old woman to three months' rigorous imprisonment for stealing a jack fruit and a *lotah*, the *Hindoo Patriot* considers it time that the monstrosity of such punishments were brought home by the Government to inexperienced, impetuous and erratic Magistrates perverted by the idea that promotion depends on such absurdly heavy penalty.

AMRITA BAZAR  
PATRIKA.  
30th May 1908.

689. With reference to the acquittal of Private Rodgers of the Highland Light Infantry of the charges of murder and grievous hurt, the *Amrita Bazar Patrika* observes that these findings of "not guilty" in technical law, as distinguished from "not guilty" according to justice and equity, and meaning decidedly "guilty" in point of fact, are the invariable rule when a member of the ruling caste happens to be the accused, and that is not infrequent either. So it is not the rarity or novelty of it which gives a shock of surprise to the Indian community every time that an acquittal of this kind occurs. What astonishes the unsophisticated people of the country is that when guilt can never be brought home in such cases, why should there be all this waste of time, money, and energy in collecting evidence and trying the accused, first in the lower Court and then at the Sessions?

BENGALEE.  
31st May 1908.

690. Commenting on the acquittal by the Allahabad High Court of William Rodgers who was charged with murdering an Indian, the *Bengalee* wants to know why the Anglo-Indian Press is silent and does not condemn this perverse verdict. Here evidently has been a miscarriage of justice, and it is cases of this kind that create vexation and discontent. The journal knows that the Government is powerless in the matter; but the Press is not, and it can use its influence to help to secure justice in these cases, irrespective of racial considerations. The failure of the Anglo-Indian Press in this respect involves a grave dereliction of duty producing far-reaching consequences.

BENGALEE.  
4th June 1908.

691. The *Bengalee* is of opinion that it would certainly have been very graceful on the part of the Government of Bengal to engage a pleader on behalf of Khudiram during his trial at Muzaffarpur. It is mentioned in this connection that the assassin of the late Chief Justice Norman of the Calcutta High Court, was assigned a Counsel to defend him before the High Court during his trial. However repulsive may be a crime and however mean or humble may be the prisoner under trial, it is a cardinal principle of English law that every extenuating fact or circumstance should be fairly put before the Judge on behalf of the accused. The journal hopes it is not too late yet for the Government to adopt a more generous course towards the misguided youthful offender and see that he does not go undefended.

(d) Education.

INDIAN MIRROR.  
29th May 1908.

692. The *Indian Mirror* declares that lawlessness and anarchism are the outcomes of a non-moral and godless system of education, and urges on the Indian public and the Government the necessity for the proper moral and religious training of boys.



## (h) General.

693. Commenting on the suggestion that some amicable arrangements should be made with the French and Portuguese Government in India by which they could be induced to enforce the same restrictions on the import, making and holding of firearms as are imposed in British territory, the *Hindoo Patriot* enquires if it is not too much to expect Portugal or Republican France to adopt the bureaucratic policy. They are not yet apprehensive of the safety of their possessions in India and they understand their business well enough.

HINDOO PATRIOT.  
29th May 1908.

694. The *Amrita Bazar Patrika* observes that the responsible rulers in this country are above all law. There is a special Act to protect them when they commit an offence. "The King can do no wrong"—and they are all kings here. If a layman commits a murder, he is hanged; but if a Judge sends a wrong man to the gallows, he only commits a judicial blunder. They have also the privilege of trampling public opinion under foot. The whole nation may protest against a measure, but if the officials think it best, it must be carried out at any cost.

AMRITA BAZAR  
PATRIKA.  
29th May 1908.

The only thing the people can do is to appeal to the higher sentiments of the members of Government. These are the only vulnerable points by which they can hope to reach their hearts—they have no other hold upon them. The journal is surprised that there should be so much terrorism in Bengal when there are such worthy officers to conduct its affairs as Sir Andrew Fraser, the Hon'ble Mr. Gait, the Hon'ble Mr. Streatfield, etc. They should rise superior to their surroundings, and restore that confidence in the administration which no longer sways the public mind. The best reward of a ruler is the gratitude of the people over whom he rules. Can Sir Andrew and his Secretaries claim that reward from the tens of millions who are placed under their charge?

695. Commenting on Sir Charles Elliott's proposal as a remedy against the new danger in India, that the staff of European officers should be increased, the *Bengalee* writes:—

BENGALUR.  
2nd June 1908.

A remedy worse than the disease. "No grievance is more acutely felt by the people of this country than the practical exclusion of the children of the soil from all higher offices. To make the exclusion even more complete than it is can never be the part of statesmanship. It would only exasperate those who are already so discontented. Besides, how will any increase in the staff of European officers prevent such deplorable incidents as the one at Muzaffarpur? Is it implied that any Indian officer, any Indian in the employ of the Government, had anything to do with the outrages or had had a previous inkling of the coming disaster? If so, Sir Charles Elliott is indulging in what we must characterize as a calumny. Sir Charles is of opinion that the people of India are not as gentle as they were. A bureaucrat of bureaucrats, Sir Charles is not expected to make any distinction between gentleness and submissiveness, and he naturally puts the two words together. The truth, however, is that the people of this country, while they are no longer as submissive as they used to be, are quite as gentle as their forefathers. You will have none but the kindest treatment at their hands, if you only know how to deserve it."

696. Commenting on an article in the *Daily Express* of London blaming Sir Andrew Fraser for the anarchist outbreak because he did not resort to repressive measures, the *Indian Mirror* thinks a grave injustice has been done to Sir Andrew, whose administration, far from being indicative of failure, has shown the greatest tact and wisdom during the past few years. If there has been no repression in Bengal it is all the more creditable to the ruler of the province. Sir Andrew Fraser himself was the victim of an attempted anarchist outrage, but in spite of this, His Honour has taken no action which may be construed into repression. There is no denying the seriousness of the present situation, and the necessity of prompt and vigorous measures for the suppression of the turbulent elements. The journal hopes that the Government of Sir Andrew Fraser will have its hand strengthened by the entire educated community giving their support to the measures that may be necessary to put down the anarchist outbreak.

INDIAN MIRROR.  
3rd June 1908.

697. Contrasting the early administration of the country with that of the present day, the *Amrita Bazar Patrika* observes that the present race of administrators, generally speaking, are like pigmies beside their predecessors. They would govern the country under the protection of a coat of mail, and

AMRITA BAZAR  
PATRIKA.  
3rd June 1908.

Anglo-Indian Administrators:  
Past and Present.



armed to the teeth. Not only this. The people must remain thoroughly disarmed, and bound hand and foot, as it were, with a stout chain. Under such conditions alone they would take the responsibility of governing the country, as also the privilege of firing upon the unarmed rabble during a riot. In days gone by, not only were the people armed, but the Magistrates would never fire upon rioters nor seek the protection of the military. What a fall! And yet, Lord Curzon is of opinion that India is the best training ground for Englishmen!

BENGALÉE.  
4th June 1908.

698. With reference to the ensuing change in the Lieutenant-Governorship of Bengal, the *Bengalée* says that there was a time when the question as to who should be the next Lieutenant-Governor used to exercise the foremost minds of the country. To-day it excites no interest whatever even among the most curious. Not that a ruler is a cipher in these days or that he cannot in any way, or to any extent, influence the destinies of the millions entrusted to his care; but the people feel that the system is so essentially bad, so radically faulty, that the difference between one ruler and another cannot in the nature of things be very great.

### III.—LEGISLATION.

BENGALÉE.  
30th May 1908

The *Englishman* on contemplated legislation.

699. Commenting on the *Englishman's* plea for legislation regarding explosives and the Press, the *Bengalée* says:—

"We have no desire to minimise the significance of the outrage at Muzaffarpur and the anarchist conspiracy which the Police have discovered in Calcutta. But it is the barest truth to say that the importance of these incidents has been vastly exaggerated by a section of the Anglo-Indian Press. To say that the whole community or any considerable part of it is directly or indirectly connected with the doings of a number of misguided young men, whom the failure of constitutional agitation has converted into fanatics, is to be guilty of deliberate and wilful perversion of the truth. The *Englishman* certainly knows that it is overdoing its part, but self-interest, even though fancied, often makes us blind."

### VI.—MISCELLANEOUS.

BANDE MATARAM.  
27th May 1908.

Medieval Abstractions and Modern Problems in India.

700. Commenting on Babu Rabindranath Tagore's speech at the Minerva Theatre, the *Bande*

*Mataram* writes:—

"We are no advocates of pious platitudes or vapid sentimentalism. They always betray a weak intellect and a neurotic temperament; and nations are never built upon such foundations. But while condemning sentimentalism we recognise the supreme value of real sentiment in the development of national life, especially among subject people. Inertia and insensibility are everywhere the most fatal fruits of every form of bondage, whether intellectual, social, or civic. And the first step towards carrying these fatal evils is the creation and development of a healthy patriotic sentiment in the community. Such a sentiment alone can create that enthusiasm for the public good without which national inertia and insensibility can never be removed. The consciousness of the self is not only distinct from the not-self, but standing always over against it, is the first pre-condition for the attainment of salvation. This is the first step in that philosophy of emancipation, in the light of which Babu Rabindranath Tagore has sought of late to study the problem of the regeneration of his people. And it is the first step also towards the attainment of national independence by peoples that have been subject to the servitude of the foreigner for continuous centuries. The regeneration of India must start with the recognition by the people of their differentiation from the other peoples of the earth. The consciousness of what may be called their national self, or *Swadeshi Atma*,—as Rabindranath himself christened it in his sonnet addressed to S. J. Aramboldo Ghosh during the last *Bande Mataram* prosecution,—as distinct from other national selfs is the first step towards the attainment of real *Swaraj*. And this consciousness can only grow through conflicts with other national selfs. In the Providential ordering of the evolution of modern Indian history, this is clearly the supreme object with which the British have been so strangely brought to be rulers over the people of India. The presence of a powerful foreign authority, representing an alien civilisation and culture with a different social economy and civic history, was necessary for the quickening of self-consciousness in the Indian people. The strength of this consciousness would necessarily be in direct ratio to the strength of the conflict between the self and the not-self. India could never be conscious of her-self if she had not been thrown openly into this conflict with the foreigner; and the strength of the national consciousness that it will quicken, will be determined by the strength and keenness of this conflict. To awaken a sense of this conflict in the people is absolutely necessary, therefore, for quickening a national consciousness in them."



Depth and not Tumult.

701. Commenting on the progress of Indian nationalism the *Bande Mataram* says:—

*BANDE MATARAM.*  
29th May 1908.

"The progress of our work still suffers not from over-enthusiasm but from lack of enthusiasm. United action is not seen to that extent in which some want to see it, not because we are all fired with too much inspiration but because there are many who have not yet come within the electrified atmosphere. Too much inspiration may hurry us to destruction, but it cannot cause some to run, some to sit on the fence, and some to shy at the movement. If every heart had come under the overmastering influence of patriotism, we would have by this time seen a well-regulated movement of the whole mass. The ungovernable energy of a small section of young men is a result of too much friction. If the people as a whole,—at least the thoughtful section—had shown an active sympathy with an open and honest propaganda for national self-realization, an underground movement would have hardly been thought necessary. If the monied and educated sections of our community had loyally supported the various movements for national self-realization, there would have hardly been any surplus energy in the country to be misguided and misspent. If they had seen sufficient enthusiasm in the country, a handful of misguided young men would not have felt called upon to try to create the same in our midst by sacrificing themselves in this erratic fashion."

The new cult of violence and terrorism—What course should England follow?

702. Commenting on the question as to what course England should take to quell the unrest, the *Indian Mirror* says:—

*INDIAN MIRROR.*  
29th May 1908.

"Let the wrong-doers—those who plot and rise against the Government—be severely punished—let sedition and violence be stamped out, but let not the innocent suffer—let not the progress of the three hundred millions be set back. The revolt of a few crack-brained youths should make no difference in England's parental attitude towards India. India is loyal, and wants to remain attached to England. All she wants is a little more consideration on the part of her rulers. She has outgrown her infantile clothes—has awakened to the consciousness of youth and wants to be taken into the confidence of one that has reared her. Statesmen in England have admitted that the new conditions of India have necessitated a readjustment of administration."

703. The *Bengalee* declares that in its comments and suggestions with regard to the bomb outrage, the *Times* ignores the true causes of the distemper, and like the quack deals only with the outward symptoms. The journal has no sympathy with violent writings or anarchist preachings, but if they are to cease to exist, the preachers must be deprived of their audience and the writers of their readers. And this can only be done by a change in the mental attitude of the Indian public, by the reversal of the reactionary policy of the past and the adoption of a policy of conciliation and progress. Such a policy demands as its first indispensable condition the modification of the Partition of Bengal. It is not a settled question and the people decline to accept it as such.

*BENGALIEE.*  
29th May 1908.

704. According to *Bande Mataram* there seems to be few Indians, and still fewer Anglo-Indians or Englishmen, who can accurately appreciate the present discontent in India. Most Anglo-Indians and Englishmen seem to think that it is confined to a very small section of the English-educated communities, and the proposal to remedy the present troubles by gagging the Press, prohibiting public meetings and sending a few prominent men either to prison or exile, owes its origin and whatever justification it may possibly have, to this idea. There was no doubt a time when the only actively discontented people in the country were to be found among the educated classes alone. It was before the spread of vernacular education, the growth of the vernacular Press, the extension of the Railway system, the multiplication of British law courts and the development of the present system of police organisation in the country. But all these have worked together in a variety of ways to open the eyes of the people as much to the realities of their own condition as to the actualities of the life and history of the other nations of the world; and to awaken a new self-consciousness, and quicken new and hitherto unknown aspirations in them. Though the number of literate persons in India is still exceedingly insignificant, it would be a sad mistake to think that those who do not know as yet to read and write have not come under the influence of the new educational forces in the country. The masses everywhere form their ideas of men and things more from what they constantly hear and see about them than from what is read directly in books and periodicals.

The present discontent.

*BANDE MATARAM.*  
29th May 1908.



INDIAN MIRROR.  
30th May 1908.

705. The *Indian Mirror* is at one with its English contemporaries, Liberal, Conservative or Radical, who denounce the anarchist outrages, and advise the adoption of vigorous measures for the suppression of turbulence and lawlessness; but it cannot persuade itself to endorse the belief that mere repression is the true solution of the Indian problem. It has all along raised its voice against inflammatory writings and utterances. But while every step should be taken to put them down with a strong hand, the Government should lend a sympathetic ear to the genuine grievances of the people. As regards the anarchist revolt, the journal does not think there can be the least difficulty in giving it a prompt *quiescent*. The Government must know as well as anybody else that the vast majority of the educated Indian public have no sympathy whatever with methods of violence, and least of all with cruel and barbarous outrages like those committed at Muzaffarpur.

BENGALURU.  
30th May 1908.

706. Referring to the high prices maintained by certain Indian mills for articles of clothing manufactured by them, the *Swadeshi* and high price. *Bengaluru* states that if these mills do not reduce their prices, the people should combine not to purchase from them at all. Mill-owners must also beware of killing the goose that lays the golden eggs.

AMRITA BASAR  
PATRIKA.  
30th May 1908.

707. Referring to the *Englishman's* comments on the *Patrika's* article in its yesterday's issue re the artificial lake constructed by the Mysore State for the purpose of irrigation, the *Amrita Basar Patrika* denies that it has said anything which could be considered violent. It says:—

"We repeat what we said in our article, that the British Government in India might very well take a lesson from the Durbar of Mysore in respect of utilising river water to avert famines. We also repeat, it is a shame that, with its enlightenment and boundless resources, the same Government has made no attempt in constructing artificial lakes in any part of British India, though famine is now an all India question and a terrible factor in the land, from year's end to year's end. Mysore is a mere dwarf beside the giant of the British Empire. But while the former has distinguished itself by making one of the largest artificial lakes in the world, can the *Englishman* show one like it in the whole of British India? Surely, no Englishman can be proud of this lamentable fact. Instead of attributing vile motives to us, the *Englishman* should, if it is sincerely anxious that India may not slip out of the hands of its countrymen, take leave of its vanity for a while, and urge upon the Government to imitate Mysore in the matter of utilising river or rain water for famine purposes, as the monster of famine is getting more and more unmanageable."

AMRITA BASAR  
PATRIKA.  
1st June 1908.

708. The *Amrita Basar Patrika* observes that a notion prevails among the fire-eating officials and non-official members of the ruling race that the severer the punishment the greater is its deterrent effect. The Doctor in "Gil Blas" similarly knew only one method of treatment for all diseases, namely, blood-letting. The policy of repression, instead of lessening the intensity of discontent, has not only increased it but created a class of malcontents such as did not exist before. If it be so, make the policy still more pitiless. Such may be the advice of the *Times* and Company, but the journal thinks it will not commend itself to any man with a grain of commonsense and ordinary intelligence. On the other hand, every sensible and unprejudiced person will insist on replacing it by a more conciliatory and sympathetic policy.

BANDE MATARAM.  
1st June 1908.

709. In its endeavour to remove the impression entertained in certain quarters, that it is the vernacular editor or the platform speaker who has created and perpetually nourishes the existing disaffection in the country, *Bande Mataram* brings back to the memory of officials and non-officials, who have recently been demanding a series of repressive measures as an effective cure of the present discontent in India, an incident during the plague scare in Calcutta. The uneducated people, especially the class from which the domestic servants of the European residents are most largely recruited, opposed the plague inoculation measures, in the belief that they were a cunning device of the *feringhees* for the extermination of the helpless population of this country. This incident proved the estimate in which the Anglo-Indian Government and the Anglo-Indian community are held by the class which comes into closest contact with them. It indicated the secret suspicion with which the foreigner



is almost instinctively looked upon by the ignorant masses in India. It was a significant commentary on the complacent belief of the Anglo-Indian and the English public, that the masses in India are universally well-disposed towards their foreign masters. It showed that though the British had been able to secure peace in their dominion they had failed utterly, for some reason or other, to win the confidence of the people. It is this secret distrust in the national mind, of the ways and motives of the foreign Government, that rules its destinies, that lie at the root of all the sedition that is said to be rampant in India at the present time.

Mr. R. C. Dutt on the situation.

710. Commenting on the statement made by Mr. R. C. Dutt while discussing the situation in India with Reuter's representative in London, the

AMRITA BASAR  
PATRIKA.  
2nd June 1908.

*Amrita Basar Patrika* writes:—

"We thank Mr. Dutt for having pointed out the real remedy against the growth of anarchism in India. Unless the people are given a larger share in the administration of their own country, the race of malcontents will continue to grow and flourish, and it may be that the "Moderates" may turn "Extremists," and the Extremists, from sheer despair, may become mad and join these malcontents. We have never doubted the good intentions of the rulers. Their honest conviction was that they were quite able to govern the country to the satisfaction of all without the co-operation of the people. But they must now admit that this is not a sound policy: as a matter of fact, the country is not prospering; on the other hand, people are getting poor and poorer; famine and pestilence are committing dreadful havoc among them; and repressive measures are crushing their gentle and law-abiding spirit. It is thus essential that they must change their mode of administration, and carry it on with the help of representative Indians. Discontent will then cease; and the rulers and the people will live together happily as members of the same family."

711. Referring to the statement of Sir Charles Elliott that there must be "a complete reconstruction of English ideas regarding the submissiveness of Indians and especially of Bengalis," the *Bengalee* says it has often noted this fact in its columns and has invited the rulers to recognize the great change that has taken place in the character of the people. They have been transformed, through the pressure of circumstances, from a submissive to a non-submissive people. The Government must be changed to suit the altered mental attitude of the people. There must be greater deference to public opinion and a more willing readiness to redress public grievances, before the country can be restored to its old normal condition of contentment and happiness. That is the great lesson of the hour and that is the lesson which even Sir Charles Elliott enforces by implication, when he talks of the reconstruction of English ideas as to the submissiveness of our people.

BENGALUR.  
2nd June 1908.

Public feeling in England in connection with the present situation.

712. The *Indian Mirror* states the opinions of certain English newspapers point to the conclusion that Government, while adopting rigorous measures for the suppression of violence and lawlessness, should not flinch from the necessary reforms in the administration of the country. Crime must be suppressed, the cult of violence and anarchism put down with a firm hand. But, while doing this, the Government should proceed with its work of reform as if the recent events had not happened at all. The situation affords a great opportunity to His Excellency Lord Minto to prove his statesmanship. Let him but play the part of Canning and he will have the satisfaction of seeing India purged of all elements of disorder and growing contented and happy.

INDIAN MIRROR.  
2nd June 1908.

713. The *Bengalee* thinks no one need be surprised that Mr. Rees holds the Indian agitator directly responsible for the unrest and thinks that the Government greatly errs in showing too great leniency towards them. That is the only way in which short-sighted people like Mr. Rees might be expected to look at things.

BENGALUR.  
3rd June 1908.

714. *Bande Mataram* considers it absolutely necessary that those who shape and control the policy of the Indian Government, whether in Simla or London, should above all things clearly understand the situation that faces them:—

BANDE MATARAM.  
3rd June 1908.

"From the very beginning," it says, they have looked upon the present unrest as a sporadic, and, more or less, local malady, caused by the vapourings of violent writers in the Press and irresponsible speakers on the platform; and all that was needed to meet this



danger was to suppress the newspapers and prohibit public meetings. But if they did not recognise it before, the Government should at least realize it now that the disease that has attacked the body politic in India is not a local or merely functional malady but is a serious and deep-seated constitutional disturbance, that requires not a local application but a distinctly radical treatment. For the last twelve months the local treatment has been followed, and with what result? Editors and Printers of vernacular newspapers have one after another been sent to prison; but has the influence of their writings decreased or increased in the country? The *Jugantar* has four of its conductors already rotting in jail, and there is no sign as yet of the game being given up. On the contrary, the popularity of this paper has increased in geometrical progression with the successive incarceration of its conductors. The police have repeatedly seized its plant and type and, as frequently, has it found means to secure fresh types and materials. And who are the men that have been carrying on this ruinous campaign against the all-powerful bureaucracy in Bengal? They are, to all appearance, mere men of straw. Most of them are young men, obscure and unknown even to the recognised workers and leaders of the political party with which they may be supposed to be in more or less close agreement. We never knew or heard of Basanta Kumar, Baikuntho Nath, or Phanindra Nath before they were prosecuted by the police. Nor is it true, so far as we know, that the *Jugantar* has ever been liberally financed by any monied people in the country. The strength of the *Jugantar* has always lain in the spirit of renunciation and self-sacrifice of its young conductors and the growing popularity in the country of its preachings. And unless the Government puts down its publication by sheer physical force, we are afraid, it will find it impossible to stop its publication by the exercise of such powers as it possesses at present under the existing criminal laws of the land. There is such a rage for this paper that the sheet that had been selling for a quarter anna a piece is reported to have fetched last Saturday evening as much as two annas a copy. As long as the *Jugantar* finds such enthusiastic readers so long it is idle to think of stopping its publication by either capturing its printer or confiscating its types, for both man and money are bound to be forthcoming when a whole nation seems to be almost madly in love with it. And what does it mean? It can have only one meaning, namely that the *Jugantar* with all its violent denunciations of the present Government simply gives expression to the feelings that seem to be burning in the mind of the populace. The Government may forge in the exercise of its absolute legislative authority in the country, definite Press Laws, which may make the publication of newspapers and periodicals of the type of the *Jugantar* absolutely impossible. But will it stop the burning sense of wrong that is clearly gnawing at the heart of the nation? Will it stop the expression and circulation of seditious ideas and sentiments by word of mouth in the circle of friends and relations? Will it even be able to prevent the circulation of dangerous opinions and sentiments through a secret press which, because it will work necessarily in the dark, will be more violent and outspoken than ever and thereby increase the danger a thousand, if not a millionfold? When even a national despotism like that of Russia has absolutely failed to fight effectively the secret revolutionary Press in that country, is it reasonable to expect that a foreign Government like that of the British in India will be able to grapple with a secret revolutionary Press, once it is organised as the result of the suppression of undesirable and inconvenient newspapers by specific Press Laws? Those who propose to meet the present situation as revealed by the discovery of underground activities in Calcutta by suppressing the newspaper press or prohibiting public meetings seem to forget the fact that the strength and stability of the British Government in this country have always lain in the willing acquiescence, if not the hearty allegiance, of the people to its authority. If the people still find it to their interest to acquiesce in the present political arrangement in the country, no amount of the preaching of sedition can possibly do any harm to it. The national consciousness will, in that case, throw out these seditious teachings as so much offensive foreign matter."

AMRITA BAZAR  
PATRIKA.  
4th June 1908.

715. The *Amrita Bazar Patrika* enquires whether, if England was under a foreign rule, the Japanese for instance, Englishmen would have blessed such a rule or taken to the bomb and dynamite? And would they not have deemed it monstrous if, after having treated them in just the same way as Englishmen are treating Indians, the Japanese would have talked of want of affection, loyalty and so forth?

INDIAN MIRROR.  
4th June 1908.

716. The *Indian Mirror* vigorously protests against the practice of members of the Calcutta Police force riding in the cars without paying the legal fare. The arrangement between the Police and the Tramways Company as regards the free use of tram-cars is considered as nothing short of a public scandal, and the journal hopes that the Commissioner of Police will enquire into and put a stop to this practice without delay. The Tramways Company are no doubt very obliging, but it is not understood why they should be so to only one class of public servants in particular.



717. Referring to the agitation that is at present going on in India the *Hindustan Patriot* observes: That the potency of peace *Hindustan Patriot.*  
4th June 1908.

The hopes of India.

and good feeling among all classes of the community is liable to the most serious disaster, is just commencing to dawn upon the minds of those who would have been willing and contented to live at peace with all men if the circumstances of the times would have allowed this most desirable consummation. But unfortunately, as it is well known, times change and men with them. An altered India in the general aspect of more education, more enlightenment, higher aspirations and less food carries in its train a wonderful amount of difficulties at which, perhaps, the most astute statesmen in India would stand aghast. It is not a question so much of sentiment as of real hardship that is now crushing the best interests of the country and bringing about a condition of affairs which, while it creates alarm and anxiety in the minds of many, is still hailed by some as the beginning of the new era in the destiny of the people of India who may emerge out of the upheaval as an improved class with better surroundings and with fairer portions of the rights of a nation than they now enjoy. To the latter it would seem that no sacrifice is too great by which they may attain ultimately the goal of their ambitions and desires, viz., a united India, possessing full resources and standing out in the rank of nations as self-governed and self-supporting.

The Situation.

718. *Bande Mataram* says:—

*BANDE MATARAM.*  
6th June 1908.

"What the situation in India demands just now, above all things, are (1) a clear apprehension of the causes and conditions that have brought it about and, (2) a fearless application of the right remedies that these will, naturally, suggest. This is necessary as much in the interests of the Government as in those of the people; for though nothing short of absolute autonomy or self-government, or as Dadabhai Naoroji called it, *SWARAJ*, will finally solve the Indian problem, and radically cure the present discontent, no one demands or contemplates an immediate surrender of their authority by the existing rulers of the country. The present foreign Government is a *fact*, and no Indian politician who ignores so great and obtrusive a *fact* can be expected to offer a right solution of the complex problems before the country. But while the people must recognise the existing Government as a *stern fact*, so that Government also must fully recognise the desire of the people for self-Government as an equally *stern fact*. This desire is not universally an articulate desire as yet all over India, but still it exists as an unconscious yearning of the national mind everywhere, expresses itself through a deep-seated discontent affecting every class and community, with the existing civic order in the country. The existence of a *universal, ancient and deep-seated dislike to the foreigner*—is openly admitted, we find, even by so powerful an exponent of Anglo-Indian opinion as the *Pioneer*: and this 'dislike' which the *Pioneer* indirectly confesses has not been removed by nearly two hundred years of what it believes to be a most beneficent administration, is not likely to be cured now when there has been a general awakening all over the land by an open policy of repression; for it means, really, the unconscious hankering of the people for that self-government, in which other nations have already found an effective remedy for all dangerous and revolutionary discontent. The Government must recognise this *stern fact*, as much as the people must recognise the fact of the presence of an established foreign rule in the country, if they desire to work out a peaceful solution of the problem that equally confronts them both. It is a mutual recognition like this alone that can minimise the dangers of the conflict into which the Government and the people have been thrown in India."

DARJEELING,

6th June 1908.

G. C. DENHAM,

Special Asst. to the Dy. Insptr.-Genl.  
of Police, Crime and Rys.



